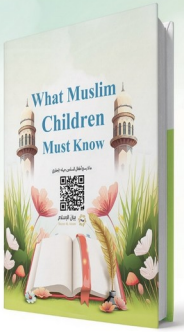


978-603-8402-24-5

En215

What Muslim Children Must Know

ما لا يسع أطفال المسلمين جهله -إنجليزي

بيان الإسلام
Bayan AL-Islam

© Islamic content service association in languages , 2023

King fahd National Library Cataloging-in-Publication Data

Al Ghanim ، Yazin

What Muslim Children Must Know. / Al Ghanim ، Yazin

- 1. .- Riyadh , 2023

187p ; ..cm

ISBN : 978-603-8402-24-5

1- Muslim children I-Title

212.3 dc 1444 /9069

Partners in Implementation

Content Association

Rowad Translation

Rabwah Association

Byenah

This publication may be printed and disseminated by any means provided that the source is mentioned and no change is made to the text.

Tel : +966 50 244 7000

info@islamiccontent.org

Riyadh 13245-2836

www.islamiccontent.org

Get to know more about Islam

in more than

100 languages

موسوعة الأحاديث الشريفة
HadeethEnc.com

Accurate translations of Prophetic Hadiths and their explanations in more than (60) languages.

بيان الإسلام
byenah.com

Selected materials to introduce and teach Islam in more than (120) languages.

موسوعة القرآن الكريم
QuranEnc.com

Accurate translations of the meanings of the Quran in more than (75) languages.

موسوعات وخدمات إسلامية باللغات
s.islamenc.com

For more websites in world languages (s.islamcontent.com)

islamcontent.com

Various and comprehensive Islamic materials in more than (125) languages.

kids.islamenc.com

Questions and answers for Muslim children and public in more than (40) languages.

جمعية خدمة المحتوى الإسلامي باللغات

جمعية الدعوة وتوعية الجاليات بالربوة

What Muslim Children Must Know

{In the name of Allah, the Most Compassionate, the Most Merciful}

Introduction:

In the Name of Allah, and all praise is due to Him. To proceed:

Here, we shall present several religious issues that Muslim children must know. Their parents must teach these issues to them at a young age. It is a simple and comprehensive course covering the topics of ‘Aqīdah (creed), Fiqh (Islamic Jurisprudence), Sīrah (the Prophet’s biography), ethics, Tafsīr (interpretation of the Qur’an), Hadīth, morals, and Adhkār (regular supplications). It suits children as well as people of all ages and new Muslims. It is suitable for memorization and explanation. It could be taught at homes, nurseries, and educational institutions. I have arranged it in sections according to the topics and put it in the form of questions and answers, which is more appropriate for stimulating the mind and better for memorization. The mentor can choose whatever suits the age of his students.

I ask Allah to accept it and make it beneficial.

This is based on:

- The Almighty's statement:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَـٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ٦ [التحريم: 6]

{O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, and is overseen by rigorous and stern angels, who never disobey whatever Allah commands and do whatever they are commanded.} [Surat at-Tahrīm: 6]

It is also based on the Hadīth of ‘Abdullah ibn ‘Abbās (may Allah be pleased with him and his father) that he said: "One day, I was behind the Prophet (may Allah’s peace and blessings be upon him), and he said:'O boy, I shall teach you some words: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Allah by your side. If you ask, ask Allah; if you seek help, seek help from Allah. And know that if the whole people gathered to benefit you with something, they would never benefit you except with what Allah has decreed for you, and if they gathered to harm you with something, they would never harm you except with what Allah has decreed against you. The pens have been lifted, and the scrolls have dried.'"[Narrated by At-Tirmidhi and Ahmad]

The Importance of Teaching Youngsters

A child must be taught what he needs in his religion to become a perfect human being with a sound natural inclination to Islam and to become a true monotheist adhering to the path of faith.

Imam Ibn Abi Zayd al-Qayrawāni (may Allah have mercy upon him) said:

"It has been narrated that they should be commanded to pray at the age of seven, and should be beaten for not praying at the age of ten, and should be separated in beds.

Likewise, they should be taught before reaching puberty the words and deeds that Allah has made obligatory upon His servants. This way, when they attain puberty, their hearts, souls, and bodies will peacefully submit and feel familiar with such divine commands."Muqaddimat Ibn Abi Zayd Al-Qayrawāni (p.5).

*****

The Creed Section The ‘Aqīdah (Creed)

The Islamic creed: It is the firm belief in the lordship of Allah Almighty, His divinity, His names and attributes, His angels, His books, His messengers, the Last Day, destiny with its pleasant and unpleasant aspects, all authentic reports about the Unseen, the fundamentals of religion, and whatever the righteous predecessors agreed upon in this regard, in addition to other issues.

Q1: Who is your Lord?

Answer: My Lord is Allah, who has provided me and all the creatures with His favor. He is the God I worship, and I worship none but Him. He is the Creator, the Owner, the Provider, and the One Who manages the whole universe.

The evidence lies in His saying :

﴿ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢﴾ [الفاتحة: 2]

{All praise be to Allah, the Lord of the worlds.} [Surat al-Fātihah: 2]

Q2: What is your religion?

Answer: My religion is Islam, which is all about submitting to Allah through monotheism, yielding to Him through obedience, and dissociating oneself from Shirk (polytheism) and its people.

The Almighty said:

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُ ١٩﴾ [آل عمران: 19]

{The true religion with Allah is Islam...} [Surat Āl ‘Imrān: 19]

Q3: Who is your prophet?

Answer: Muhammad (may Allah's peace and blessings be upon him).

The Almighty said:

﴿مُّحَمَّدٞ رَّسُولُ ٱللَّهِۚ ٢٩﴾ [الفتح: 29]

{Muhammad is the Messenger of Allah...} [Surat al-Fat'h: 9]

Q4: What are the words of Tawhīd (monotheism) and the meaning of Tawhīd?

Answer: The words of Tawhīd are "Lā ilāha illallāh". This means that none is worthy of worship except Allah.

Allah Almighty says:

﴿فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ ١٩﴾ [محمد: 19]

{Then know [O Prophet] that none has the right to be worshiped except Allah...} [Surat Muhammad: 24]

Allah Almighty also says:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ ٦٢﴾ [الحج: 62]

{That is because it is Allah Who is the Truth, and whatever they invoke besides Him is falsehood, and it is Allah Who is the Most High, the Most Great.} [Surat al-Hajj: 62]

Q5: Where is Allah Almighty?

Answer: Allah is in heaven, above the Throne and above all the creation.

The Almighty said:

﴿ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ ٥﴾ [طه: 5]

{The Most Compassionate rose over the Throne.} [Surat Taha: 5]

Allah Almighty also says:

﴿وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ ١٨﴾ [الأنعام: 18]

{He is the Vanquisher over His slaves, and He is the All-Wise, the All-Aware.} [Surat al-An'ām: 18]

Q6: What is the meaning of the testimony that Muhammad is the Messenger of Allah?

Answer: It means that Allah sent him to the worlds as a bringer of glad tidings and as a warner.

✍ And it is a must to:

1. Obey his commands.
2. Believe what he reported.
3. Refrain from disobeying him.
4. Worship Allah only in compliance with his Sharia, which requires following the Sunnah and abandoning religious innovations.

The Almighty says:

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ ٨٠﴾ [النساء: 80]

{Whoever obeys the Messenger has indeed obeyed Allah...} [Surat an-Nisā': 86]

Allah Almighty also says:

﴿وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ ٣ إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ ٤﴾ [النجم: 3-4]

{Nor does he speak out of his own desire. (3) It is but a revelation sent down [to him].} [Surat an-Najm: 3-4]

Allah Almighty also says:

﴿لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا ٢١﴾ [الأحزاب: 21]

{Indeed, in the Messenger of Allah, you have an excellent example for those who look forward to Allah and the Last Day and remember Allah much.} [Surat al-Ahzāb: 59]

Q7: Why did Allah Almighty create us?

Answer: He created us to worship Him alone without associating partners with Him. He did not create us for no purpose, play, or recreation, nor did He leave us neglected and unattended.

The Almighty said:

﴿وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ٥٦﴾ [الذاريات: -56]

{I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56]

Q8: What is worship?

Answer: It is a broad term that includes all apparent and hidden sayings and deeds that Allah loves and is pleased with.

Examples of the apparent sayings and deeds include making Dhikr with the tongue, like Tasbīh (glorifying Allah), Tahmīd (praising Allah), and Takbīr (proclaiming

Allah's greatness), praying, and performing Hajj (pilgrimage).

On the other hand, reliance on Allah, fearing Him, and having hopes in Him are examples of the hidden aspects of worship.

Q9: What is our greatest duty?

Answer: Our greatest duty is to believe in the Oneness of Allah Almighty, i.e., adopt Tawhīd.

The Almighty said:

﴿جَزَآؤُهُمۡ عِندَ رَبِّهِمۡ جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ ذَٰلِكَ لِمَنۡ خَشِيَ رَبَّهُۥ٨﴾ **[البينة: 8]**

{and they were commanded only to worship Allah with sincere devotion to Him.} [Surat al-Bayyinah: 5]

Q10: What are the types of Tawhīd?

Answer: 1. Tawhīd ar-Rubūbiyyah (Oneness of Lordship): It means to believe that Allah alone is the Creator, the Provider, the Owner, and the Disposer of Affairs.

2. Tawhīd al-Ulūhiyyah (Oneness of Worship): It means to single Allah out with worship, i.e., to worship none but Allah Almighty.

3. Tawhīd al-Asmā' wa as-Sifāt (Oneness of Names and Attributes): It means to believe in Allah's names and attributes that are mentioned in the Qur'an and Sunnah without Tamthīl (drawing resemblance between Allah and His creatures), Tashbīh (likening), Ta'tīl (negating), or Takyīf (describing manner and nature).

Evidence supporting the three types of Tawhīd is: Allah Almighty's statement:

﴿رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا فَٱعۡبُدۡهُ وَٱصۡطَبِرۡ لِعِبَٰدَتِهِۦۚ هَلۡ تَعۡلَمُ لَهُۥ سَمِيّٗا٦٥﴾ [مريم: 56]

{Lord of the heavens and earth and all that is between them. So, worship Him and be constant in worshiping Him. Do you know anyone equal to Him?} [Surat Maryam: 65]

Q11: What is the gravest sin?

Answer: Shirk (polytheism), i.e., associating partners with Allah Almighty.

The Almighty said:

﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ٤٨﴾ [النساء: 48]

{Allah does not forgive associating partners with Him but forgives anything less than that for whom He wills. Whoever associates partners with Allah has indeed committed a grave sin.} [Surat an-Nisā': 86]

Q12: What is Shirk and what are its types?

Answer: Shirk means ascribing to Allah Almighty an equal in His worship, lordship, or in His names and attributes.

Dedicating any type of worship to anyone other than Allah Almighty is also considered Shirk.

Its types are:

Major Shirk, like supplicating, prostrating, or slaughtering a sacrifice for other than Allah Almighty.

Minor Shirk is the type of Shirk that does not take one out of the fold of Islam, like swearing by other than Allah Almighty, using amulets, which are things worn or hung to bring about benefit or ward off harm, and a little show-off, such as praying in a perfect manner while people are seeing.

Q13: Does anyone know the unseen other than Allah?

Answer: No one knows the unseen except Allah alone.

The Almighty said:

﴿قُـــــل لَّا يَعۡلَمُ مَن فِي ٱلسَّـــــمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ وَمَـا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُـونَ٦٥﴾ [النمل: 65]

{Say, “No one in the heavens and earth has knowledge of the unseen except Allah.” Nor do they know when they will be resurrected.} [Surat an-Naml: 65]

Q14: What are the pillars of Imān (faith)?

Answer: The pillars of faith are six, which are:

1. Belief in Allah Almighty
2. Belief in His angels.
3. Belief in His books.
4. Belief in His messengers.
5. Belief in the Last Day.
6. Belief in destiny, with the pleasant and unpleasant aspects thereof.

✍ Evidence lies in the famous Hadīth of Jibrīl (Gabriel) that was narrated by Muslim. Gabriel said to the Prophet (may Allah’s peace and blessings be upon him):"'Tell me about faith.' He said: 'It is to believe in Allah, His angels,

His books, His messengers, the Last Day, and destiny with the pleasant and unpleasant aspects thereof.'"

Q15: What is the meaning of the pillars of Imān?

Answer: Belief in Allah Almighty.

It is to believe that Allah is the One Who created and provided for you and that He is the Owner and the only One Who manages the creatures' affairs. He is the Deity, and no one but Him is truly worthy of worship. The creation, the command, the judgment, and the legislation belong to Him alone with no partners.

He is the Magnificent, the Great, and the Perfect to Whom all praise is due and Who has the beautiful names and sublime attributes. He has no equal, and nothing is like Him.

Belief in the Angels.

Angels are creatures Allah created from light to worship Him and fully obey His commands.

The Almighty said:

﴿وَقَالُواْ ٱتَّخَذَ ٱلرَّحۡمَٰنُ وَلَدٗا سُبۡحَٰنَهُۥۚ بَلۡ عِبَادٞ مُّكۡرَمُونَ٢٦لَا يَسۡبِقُونَهُۥ بِٱلۡقَوۡلِ وَهُم بِأَمۡرِهِۦ يَعۡمَلُونَ٢٧﴾ [الأنبياء: 26-27]

{In fact, those [angels] are His honored slaves. * They do not speak before He speaks, and they only do as He commands.} [Surat al-Anbiyā': 26-27]

The Prophet (may Allah's peace and blessings be upon him) said:"**Angels were created from light**."[Narrated by Muslim]

Gabriel (peace be upon him), who was assigned to bring down the revelation to the prophets, is one of the angels. The Almighty said:

﴿وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلۡعَٰلَمِينَ١٩٢نَزَلَ بِهِ ٱلرُّوحُ ٱلۡأَمِينُ١٩٣عَلَىٰ قَلۡبِكَ لِتَكُونَ مِنَ ٱلۡمُنذِرِينَ ١٩٤بِلِسَانٍ عَرَبِيّ مُّبِينٖ١٩٥﴾ [الشعراء: 192-195]

{This is indeed a revelation from the Lord of the worlds* which the Trustworthy Spirit [Gabriel] has brought down * to your heart [O Prophet] so that you may be one of the warners, *in a clear Arabic language.} [Surat ash-Shu'arā': 192-195]

Belief in the Books

These are the books that Allah sent down to His messengers. Examples are:

- The Qur'an that was revealed to Muhammad (may Allah's peace and blessings be upon him).

- The Gospel that was revealed to 'Isa (Jesus) (peace be upon him).

- The Torah that was revealed to Mūsa (Moses) (peace be upon him).

- The Psalms that were revealed to Dāwūd (David) (peace be upon him).

- The Scriptures of Ibrāhīm (Abraham) and Mūsa (Moses) (peace be upon them) that were revealed to both of them.

Belief in the Messengers

They are the messengers whom Allah Almighty sent to His servants to teach them, bring them the glad tidings of good and Paradise, and warn them against evil and the Hellfire.

The best among them are the Messengers of Firm Resolve, who are:

- Nūh (Noah) (peace be upon him).
- Abraham (peace be upon him).
- Moses (peace be upon him).
- Jesus (peace be upon him).
- Muhammad (may Allah's peace and blessings be upon him).

Belief in the Last Day

It refers to what comes after death in the grave, on the Day of Judgment, and on the Day of Resurrection and Reckoning, after which the dwellers of Paradise settle in their abodes and the dwellers of Hellfire settle in theirs.

The Almighty said:

﴿كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۖ وَإِنَّمَا تُوَفَّوۡنَ أُجُورَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِۖ فَمَن زُحۡزِحَ عَنِ ٱلنَّارِ وَأُدۡخِلَ ٱلۡجَنَّةَ فَقَدۡ فَازَۗ وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا مَتَٰعُ ٱلۡغُرُورِ١٨٥﴾ [آل عمران: 185]

{Every soul will taste death, and you will be paid your reward in full on the Day of Resurrection. Whoever is spared from the Fire and admitted into Paradise has truly won, for the life of this world is nothing but an illusory pleasure.} [Surat Āl ʻImrān: 185]

Belief in destiny and its good and bad aspects

It is to believe that Allah knows everything that happens in the universe, which He had previously written in the Preserved Tablet and had willed to create and bring to existence.

The Almighty said:

﴿ إِنَّا كُلَّ شَيۡءٍ خَلَقۡنَٰهُ بِقَدَرٖ ٤٩﴾ [القمر: 49]

{We have surely created everything in a determined measure.} [Surat al-Qamar: 1-3]

It has four levels:

First: Knowledge of Allah Almighty: This includes Allah's prior knowledge of everything, before and after it happens.

Allah says:

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلۡغَيۡثَ وَيَعۡلَمُ مَا فِي ٱلۡأَرۡحَامِۖ وَمَا تَدۡرِي نَفۡسٞ مَّاذَا تَكۡسِبُ غَدٗاۖ وَمَا تَدۡرِي نَفۡسُۢ بِأَيِّ أَرۡضٖ تَمُوتُۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرُۢ ٣٤﴾ [لقمان: 34]

{Indeed, Allah has the knowledge of the Hour. He sends down the rain and knows what is in the wombs. No soul knows what it will do tomorrow, nor does any soul know in which land it will die. Indeed, Allah is All-Knowing, All-Aware.} [Surat Luqmān: 34]

Second: Allah had written this in the Preserved Tablet; so, whatever happened and whatever will still happen are written with Allah in a record.

Allah says:

﴿ وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ وَيَعۡلَمُ مَا فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۚ وَمَا تَسۡقُطُ مِن وَرَقَةٍ إِلَّا يَعۡلَمُهَا وَلَا حَبَّةٖ فِي ظُلُمَٰتِ ٱلۡأَرۡضِ وَلَا رَطۡبٖ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ٥٩﴾ [الأنعام: 59]

{He alone has the keys of the unseen; no one knows them except Him. He knows what is in the land and sea. Not a leaf falls without His knowledge, nor a grain in the darkness of the earth, nor anything moist or dry, but is [written] in a Clear Record.} [Surat al-An'ām: 59]

Third: Everything happens by the will of Allah, i.e., nothing happens by Him or by His creatures, except by His will.The slave has a choice and free will; however, his will falls within the boundaries of Allah's will.

Allah says:

﴿ لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ ٢٨ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ٢٩﴾ [التكوير: 28-29]

{For those among you who wish to take the straight path. *But you cannot wish except by the Will of Allah, the Lord of the worlds.} [Surat at-Takwīr: 28-29]

Fourth: Believing that all creatures are created by Allah. He created them and created their qualities, movements, and everything related to them.

Allah says:

﴿وَٱللَّهُ خَلَقَكُمۡ وَمَا تَعۡمَلُونَ ٩٦﴾ [الصافات: 96]

{When it is Allah Who created you and all what you do.} [Surat as-Sāffāt: 96]

Q16: What is the definition of the Qur'an?

Answer: It is the word of Allah Almighty, and it is not created.

The Almighty said:

﴿وَإِنۡ أَحَدٞ مِّنَ ٱلۡمُشۡرِكِينَ ٱسۡتَجَارَكَ فَأَجِرۡهُ حَتَّىٰ يَسۡمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبۡلِغۡهُ مَأۡمَنَهُۥۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡلَمُونَ ٦﴾ [التوبة: 6]

{If any of the polytheists asks you for protection, give it to him, so that he may hear the Word of Allah...} [Surat at-Tawbah: 100]

In a Hadīth, the following was narrated:"The superiority of Allah's Words over all other words is like the superiority of Allah over His creatures."[Narrated by At-Tirmidhi]

Q17: What is the Sunnah?

Answer: It is every word, deed, approval, physical or moral quality of the Prophet (may Allah's peace and blessings be upon him).

Q18: What is religious innovation? Should we accept it?

Answer: It is everything that people have introduced in the religion that did not exist either at the time of the Prophet (may Allah's peace and blessings be upon him) or at the time of his Companions.

We should not accept it and we must reject it.

Because the Prophet (may Allah's peace and blessings be upon him) said:"Every religious innovation is an error."[Narrated by Abu Dāwūd]

Moreover, the Prophet (may Allah's peace and blessings be upon him) said:"Whoever does something that is not in accordance with this matter of ours (Islam) will be rejected."[Narrated by Muslim]

Examples of religious innovations include adding to an act of worship, like adding a fourth time washing to ablution and celebrating the birthday of the Prophet, which was

neither reported from the Prophet (may Allah's peace and blessings be upon him) nor from his Companions.

Q19: What is the principle of Walā' (allegiance) and Barā' (dissociation)?

Answer: Allegiance: It means loving and supporting the believers.

The Almighty said:

﴿وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ ٧١﴾ [التوبة: 71]

{The believers, both men and women, are allies of one another...} [Surat at-Tawbah: 100]

Dissociation: It means hating the disbelievers and taking them as enemies.

The Almighty said:

﴿قَدۡ كَانَتۡ لَكُمۡ أُسۡوَةٌ حَسَنَةٞ فِيٓ إِبۡرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذۡ قَالُواْ لِقَوۡمِهِمۡ إِنَّا بُرَءَٰٓؤُاْ مِنكُمۡ وَمِمَّا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ كَفَرۡنَا بِكُمۡ وَبَدَا بَيۡنَنَا وَبَيۡنَكُمُ ٱلۡعَدَٰوَةُ وَٱلۡبَغۡضَآءُ أَبَدًا حَتَّىٰ تُؤۡمِنُواْ بِٱللَّهِ وَحۡدَهُۥٓ ٤﴾ [الممتحنة: 4]

{Indeed, you have a good example in Abraham and those with him, when they said to their people, "We dissociate ourselves from you and whatever you worship besides Allah. We renounce you, and the enmity and hatred have arisen between you and us forever until you believe in Allah alone".} [Surat al-Mumtahanah: 4]

Q20: Does Allah accept any religion other than Islam?

Answer: Allah does not accept any religion other than Islam.

The Almighty said:

﴿وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ٨٥﴾ [آل عمران: 85]

{Anyone who seeks a religion other than Islam, will never be accepted from him, and in the Hereafter, he will be among the losers.} [Surat Āl ‘Imrān: 85]

Q21: Kufr (disbelief) could be committed by words, deeds, and beliefs; give examples.

Answer: An example of committing Kufr by words is reviling Allah Almighty or His Messenger (may Allah's peace and blessings be upon him).

An example of committing Kufr by deeds is degrading the Mus-haf (a bound copy of the Qur’an) or prostrating to other than Allah Almighty.

An example of committing Kufr by belief is believing that there is someone who is worthy of worship other than Allah Almighty or that there is a creator besides Allah Almighty.

Q22: What is hypocrisy and what are its types?

Answer: 1. Major Hypocrisy: It means hiding disbelief and proclaiming faith.

It takes one outside the fold of Islam and it is considered major disbelief.

The Almighty said:

﴿إِنَّ ٱلۡمُنَٰفِقِينَ فِي ٱلدَّرۡكِ ٱلۡأَسۡفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمۡ نَصِيرًا ١٤٥﴾ [النساء: 145]

{Indeed, the hypocrites will be in the lowest depths of the Fire, and you will never find for them any helper.} [Surat an-Nisā': 86]

2. Minor Hypocrisy: Examples include: lying, breaking promises, and betraying trusts.

Hypocrisy does not take one out of the fold of Islam. Rather, it is a sin, and the one who commits it will be subjected to divine torment.

The Messenger of Allah (may Allah's peace and blessings be upon him) said:"Signs of the hypocrite are three: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays the trust."[Narrated by Al-Bukhāri and Muslim]

Q23: Who is the seal of the prophets and messengers?

Answer: Muhammad (may Allah's peace and blessings be upon him).

The Almighty said:

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّـۧنَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ٤٠﴾ [الأحزاب: 40]

{Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets...} [Surat al-Ahzāb: 59]

The Prophet (may Allah's peace and blessings be upon him) also said:"I am the seal of the prophets, and there is no prophet after me."[Narrated by Abu Dāwūd, At-Tirmidhi, and others]

Q24: What is a miracle?

Answer: A miracle is every supernatural act or event with which Allah Almighty supported His prophets to prove their truthfulness. Examples are:

- Splitting the moon for the Prophet (may Allah's peace and blessings be upon him).

The Almighty said:

﴿ٱقۡتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلۡقَمَرُ ١ وَإِن يَرَوۡاْ ءَايَةٗ يُعۡرِضُواْ وَيَقُولُواْ سِحۡرٞ مُّسۡتَمِرّٞ ٢ وَكَذَّبُواْ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡۚ وَكُلُّ أَمۡرٖ مُّسۡتَقِرّٞ ٣﴾ [القمر: 1-3]

{The Hour has drawn near, and the moon has split asunder. * Whenever they see a sign, they turn away and say, “Same old magic!” * They deny [the truth] and follow their desires, but every matter will reach its inevitable end.} [Surat al-Qamar: 1-3]

- Splitting the sea for Moses (peace be upon him) and the drowning of Pharaoh and his soldiers. The Almighty said:

﴿وَإِذۡ فَرَقۡنَا بِكُمُ ٱلۡبَحۡرَ فَأَنجَيۡنَٰكُمۡ وَأَغۡرَقۡنَآ ءَالَ فِرۡعَوۡنَ وَأَنتُمۡ تَنظُرُونَ ٥٠﴾ [البقرة: 50]

{And [remember] when We parted the sea for you and saved you, while We drowned the people of Pharaoh while you were looking on.} [Surat al-Baqarah: 152]

Q25: Who are the Companions? Should we love them?

Answer: A Companion is the one who met the Prophet (may Allah's peace and blessings be upon him), believed in him, and died as a Muslim.

We should love them and follow their example, as they are the best people after the prophets.

The best Companions are the four Caliphs, who are:

- Abu Bakr (may Allah be pleased with him).
- ‘Umar (may Allah be pleased with him).
- ‘Uthmān (may Allah be pleased with him).
- ‘Ali (may Allah be pleased with him).

Allah Almighty says about the Companions (may Allah be pleased with them all:

﴿وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَٰنٖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُ وَأَعَدَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي تَحۡتَهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١٠٠﴾ [التوبة: 100]

{As for the first forerunners of the Emigrants and the Helpers, and those who followed them in righteous deeds, Allah is pleased with them, and they are pleased with Him. He has prepared gardens under which rivers flow for them, abiding therein forever. That is the supreme triumph.} [Surat at-Tawbah: 100]

Q26: Who are the Mothers of the Believers?

Answer: They are the Prophet's wives.

Allah Almighty says:

﴿ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ وَأَزۡوَٰجُهُۥٓ أُمَّهَٰتُهُمۡۗ وَأُوْلُواْ ٱلۡأَرۡحَامِ بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ فِي كِتَٰبِ ٱللَّهِ مِنَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُهَٰجِرِينَ إِلَّآ أَن تَفۡعَلُوٓاْ إِلَىٰٓ أَوۡلِيَآئِكُم مَّعۡرُوفٗاۚ كَانَ ذَٰلِكَ فِي ٱلۡكِتَٰبِ مَسۡطُورٗا ٦﴾ [الأحزاب: 6]

{The Prophet has a greater claim over the believers than their own selves, and his wives are their mothers.} [Surat al-Ahzāb: 59]

Q27: What is our duty towards the household of the Prophet (may Allah's peace and blessings be upon him)?

Answer: The household of the Prophet (may Allah's peace and blessings be upon him) includes his wives, his offspring, and the believers from among Banu Hāshim and Banu Al-Muttalib. It is our duty to love and support them, hate whoever hates them, and avoid extremism regarding them.

The Almighty said:

﴿وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرٗا٣٣﴾ [الأحزاب: 33]

{Allah only intends to keep evil away from you, O members of the [Prophet's] household, and to completely purify you.} [Surat al-Ahzāb: 33]

In the Hadīth reported from the Prophet (may Allah's peace and blessings be upon him) he said:"I remind you of Allah with regard to my household. I remind you of Allah with regard to my household. I remind you of Allah with regard to my household."[Narrated by Muslim]

Q28: What is our duty towards the Muslim rulers?

Answer: Our duty towards the Muslim rulers is to respect them, obey them in whatever does not involve sin, supplicate for them and advise them secretly, and not to rebel against them unless we witness manifest disbelief.

The Almighty said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩﴾ [النساء: 59]

{O you who believe, obey Allah and the Messenger, and those of you who are in authority. If you disagree over anything, refer it to Allah and the Messenger; if you believe in Allah and the Last Day, that is better and more commendable in the end.} [Surat an-Nisā': 86]

Q29: What is the abode of the believers?

Answer: The abode of the believers is Paradise. Allah Almighty says:

﴿إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ ١٢﴾ [محمد: 12]

{Allah will surely admit those who believe and do righteous deeds to gardens under which rivers flow...} [Surat Muhammad: 24]

Q30: What is the abode of the disbelievers?

Answer: The abode of the disbelievers is Hellfire. Allah Almighty says:

﴿فَإِن لَّمۡ تَفۡعَلُواْ وَلَن تَفۡعَلُواْ فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُۖ أُعِدَّتۡ لِلۡكَٰفِرِينَ ٢٤﴾ [البقرة: 24]

{But if you did not do it, and you can never do it, then beware of the Fire, whose fuel will be people and stones, which is prepared for the disbelievers.} [Surat al-Baqarah: 152]

Q31: What is fear? What is hope? What is the evidence?

Answer: Fear: It is being afraid of Allah and of His punishment.

Hope: It is having the desire for Allah's reward, His forgiveness, and His mercy.

Evidence lies in His saying:

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ يَدۡعُونَ يَبۡتَغُونَ إِلَىٰ رَبِّهِمُ ٱلۡوَسِيلَةَ أَيُّهُمۡ أَقۡرَبُ وَيَرۡجُونَ رَحۡمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحۡذُورٗا٥٧﴾ [الإسراء: 57]

{Those whom they call upon seek means of nearness to their Lord, each trying to become closer, hoping for His Mercy and fearing His punishment. Indeed, the punishment of your Lord is fearsome.} [Surat al-Isrā': 37]

Allah Almighty also says:

﴿نَبِّئۡ عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ ٤٩ وَأَنَّ عَذَابِي هُوَ ٱلۡعَذَابُ ٱلۡأَلِيمُ ٥٠﴾ [الحجر: 49-50]

{Inform My slaves that I am indeed the All-Forgiving, the Most Merciful and that My punishment is the most painful punishment.} [Surat al-Hijr: 49-50]

Q32: Mention some of the names and attributes of Allah Almighty.

Answer: Allah, Ar-Rabb (the Lord), Ar-Rahmān (the Most Compassionate), As-Samī‘(the All-Hearing), Al-Basīr (the All-Seeing), Al-‘Alīm (the All-Knowing), Ar-Razzāq (the All-Provider), Al-Hayy (the Ever-Living), Al-‘Azhīm (the Magnificent), Al-Hakīm (the All-Wise) in addition to other beautiful names and sublime attributes.

Q33: Explain these names.

Answer: Allah: It means the only God worthy of worship with no partners.

Ar-Rabb: It means the only Creator, Owner, Provider, and Disposer of Affairs.

As-Samī ‘: It means the One Whose Hearing encompasses everything, and Who hears all voices despite their differences and variations.

Al-Basīr: It means the One Who sees everything, no matter how small or big it is.

Al- ‘Alīm: It means the One Whose knowledge encompasses everything in the past, present, and the future.

Ar-Rahmān: It means the One Whose mercy encompasses all creatures and all living beings, i.e., all the servants and creatures are under His mercy.

Ar-Razzāq: It means the One Who provides for all the creatures including the humans, the jinn, and all other living beings.

Al-Hayy: It means the One Who does not die, whereas all creatures die.

Al- ‘Azhīm: It means the One Who possesses all perfection and all magnificence in His names, attributes, and deeds.

Al-Hakīm: It means the One Who perfected His creation and Whose creation and command are based on His wisdom.

Wisdom means putting everything in its right place and paying each its due attention.

Q34: What is our duty towards the Muslim scholars?

Answer: Our duty towards the Muslim scholars is to love them and refer to them in Sharia-related issues and unprecedented events. We should mention the scholars in a positive way, and whoever mentions them negatively is not following the right path.

Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١١﴾ [المجادلة: 11]

{Allah will raise in ranks those who believed from among you and those who are given knowledge. And Allah is All-Aware of what you do.} [Surat al-Mujādalah: 11]

Q35: Who are the Awliyā' (allies) of Allah Almighty?

Answer: They are the righteous believers who follow the Sunnah of the Prophet (may Allah's peace and blessings be upon him).

The Almighty said:

﴿أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٦٢ ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ٦٣﴾ [يونس: 62-63]

{Indeed, the allies of Allah will have no fear, nor will they grieve. Those who believe and fear Allah.} [Surat Yūnus: 62-63]

Q36: Does Imān (faith) include words and deeds?

Answer: Imān includes words, deeds, and beliefs.

The words are spoken by the tongue, the beliefs and deeds in the heart, and the deeds are practiced by the body parts.

In the Hadīth, Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"Imān (faith) has over seventy branches - or over sixty branches - the most excellent of which is the declaration that there is no god but Allah, and the lowest of which is the removal of what is harmful from the path; and modesty is a branch of faith."[Narrated by Muslim]

Q37: Does Imān increase and decrease?

Answer: Imān increases by obeying Allah and decreases by disobeying Him.

Allah Almighty says:

﴿إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتۡ قُلُوبُهُمۡ وَإِذَا تُلِيَتۡ عَلَيۡهِمۡ ءَايَٰتُهُۥ زَادَتۡهُمۡ إِيمَٰنٗا وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ٢﴾ [الأنفال: 2]

{The true believers are those whose hearts are filled with awe when Allah is mentioned, and their faith increases when His verses are recited to them, and they put their trust only in their Lord.} [Surat al-Anfāl: 2]

Q38: What is Ihsān (benevolence/excellence)?

Answer: To worship Allah as if you see Him, and if you cannot see Him, He sees you.

Q39: When will the deeds be accepted by Allah Almighty?

Answer: The acceptance of deeds is contingent on two conditions:

1. If the deed is dedicated with full sincerity to Allah Almighty.
2. If the deed conforms with the Sunnah of the Prophet (may Allah's peace and blessings be upon him).

Q40: What is Tawakkul (reliance) on Allah Almighty?

Answer: It means reliance on Allah Almighty in bringing benefit and warding off harm, while utilizing the available means.

The Almighty said:

﴿وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓ ٣﴾ [الطلاق: 3]

{Whoever puts his trust in Allah, He is sufficient for him.} [Surat at-Talāq: 3]

"Sufficient for him": It means He will grant him sufficiency.

Q41: What is the duty of enjoining good and forbidding evil?

Answer: Enjoining good means: enjoining people to do every act of obedience to Allah Almighty.Forbidding evil means: forbidding people from every sin with which they disobey Allah Almighty.

Allah Almighty says:

﴿كُنتُمۡ خَيۡرَ أُمَّةٍ أُخۡرِجَتۡ لِلنَّاسِ تَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَتَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَتُؤۡمِنُونَ بِٱللَّهِۗ وَلَوۡ ءَامَنَ أَهۡلُ ٱلۡكِتَٰبِ لَكَانَ خَيۡرٗا لَّهُمۚ مِّنۡهُمُ ٱلۡمُؤۡمِنُونَ وَأَكۡثَرُهُمُ ٱلۡفَٰسِقُونَ ١١٠﴾ [آل عمران: 110]

{You are the best nation ever raised for mankind: you enjoin what is right and forbid what is wrong and believe in Allah.} [Surat Āl ‘Imrān: 110]

Q42: Who are Ahl-us-Sunnah wa al-Jamā‘ah?

Answer: They are those people who adopt the way of the Prophet (may Allah's peace and blessings be upon him) and his Companions in terms of words, deeds, and beliefs.

They are called "Ahl-us-Sunnah" for following the Prophet's Sunnah and refraining from introducing innovations in the religion.

"Al-Jamā’ah" (group) refers to the fact that they have united on the truth, and were not divided therein.

The Prophet (may Allah's peace and blessings be upon him) said:"'**The Children of Israel split into seventy-two sects, and my Ummah will split into seventy-three sects, all of them will be in Hellfire except for the one sect.' They said: 'Which one is it, O Messenger of Allah?' He said: 'That upon which I am and my Companions.**'"[Narrated by At-Tirmidhi]

****

The Fiqh (Islamic Jurisprudence) Section

Fiqh: It is the knowledge related to practical legal rulings like Tahārah (ritual purification), Salāh (prayer), Zakāh (obligatory charity), Siyām (fasting), Hajj (pilgrimage), Jihād (striving in Allah's cause) in addition to other practical legislations.

Q1: Define Tahārah (ritual purification).

Answer: Tahārah means purification from Hadath (ritual impurity) and removal of Khabath (material impurity), i.e., removal of whatever prevents the prayer.

The Prophet (may Allah's peace and blessings be upon him) said:"Purification is the key to prayer."[Narrated by Abu Dāwūd]

Purification from Khabath means: a Muslim's removal of material impurity from his body, clothes, or place of prayer.

Purification from Hadath means performing ablution or Ghusl (ritual bath) with pure water or performing Tayammum (dry ablution) in case the water is unavailable or it is difficult for one to use it.

Q2: How could one purify what is affected by Najāsah (material impurity)?

Answer: By washing it with water until it becomes clean. As for what is licked by a dog, it has to be washed seven times the first of which must be with dust.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"**When a dog drinks from the vessel of any of you, let him purify it by washing it seven times the**

first of which should be with dust."[Narrated by Muslim]

Q3: What is the merit of ablution?

Answer: The Prophet (may Allah's peace and blessings be upon him) said:"**If a Muslim or a believer performs ablution - when he washes his face, every sin he committed with his eyes is washed away with the water or with the last drop of water; when he washes his hands, every sin he committed with his hands is washed away with the water or with the last drop of water; and when he washes his feet, every sin that his feet walked towards is washed away with the water or with the last drop of water, until he comes out pure of all sins."[**Narrated by Muslim]

Q4: How should we perform ablution?

Answer: By washing both hands - three times. - Making Madmadah (washing mouth), Istinshāq (washing nose), and Istinthār - three times.

Madmadah: It means rinsing the mouth with water then spitting it out.

Istinshāq: It means sniffing water into the nose with the right hand.

Istinthār: It means blowing water out of the nose with the left hand.

- Washing the face - three times.
- Washing the arms including the elbows - three times.
- Wiping over the head, moving the hands forwards then backwards, and wiping the ears.
- Washing both feet up to the ankles - three times.

This is the most perfect manner of performing ablution as authentically reported from the Prophet (may Allah's peace and blessings be upon him) in the Hadīths of Al-Bukhāri and Muslim that were narrated by 'Uthmān, 'Abdullah ibn Zayd, and others.

It was also authentically reported from the Prophet (may Allah's peace and blessings be upon him) in Sahīh Al-Bukhāri and othersthat "he performed ablution by washing the body parts only once and that he performed ablution by washing the body parts only twice," i.e., he washed each of the organs of ablution once and sometimes twice.

Q5: What are the obligatory acts of ablution? How many are they?

Answer: The obligatory acts of ablution are the acts that render one's ablution invalid if one of them is left out. They are:

1. Washing the face, which includes rinsing the mouth and sniffing water.
2. Washing the arms including the elbows.
3. Wiping over the head, which includes wiping the ears.
4. Washing the feet up to the ankles.
5. Maintaining the prescribed order, by washing the face first, followed by the hands, then wiping over the head, and finally washing the feet.

The Almighty said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِ ٦﴾ [المائدة: 6]

{O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows; wipe over your heads; and wash your feet up to the ankles.} [Surat al-Mā'idah: 6]

6. Succession, which means washing the organs of ablution successively without leaving an interval of time that allows the organs to become dry.An example in this regard is when one performs only half of the ablution and then completes it some other time. In this case, one's ablution is invalid.

This is supported by the following Hadīth that reads:"The Prophet (may Allah's peace and blessings be upon him) saw a man offering prayer and on the back of his foot a small part equal in size to a dirham remained unwashed. So, the Prophet (may Allah's peace and blessings be upon him) ordered him to repeat the ablution and the prayer."[Narrated by Abu Dāwūd]

Q6: What are the Sunan (recommended acts) of ablution? How many are they?

Answer: The recommended acts of ablution are those acts which, if performed, increase one's reward, and if one does not perform them, he incurs no sin, and his ablution is valid. They are:

1. Saying: "Bismillāh" (In the Name of Allah).This is supported by the following Hadīth that reads:"**The ablution of the one who does not mention the name of Allah (upon starting it) is invalid**."[Narrated by Abu Dāwūd]

2. Using the Siwāk (teeth cleaning twig).This is supported by the following Hadīth that reads:"**Were it not that I would cause difficulty for my people, I would have commanded them to use the toothstick every time they make ablution**."[Narrated by Ahmad]

3. Washing the two palms.

4. Washing between the fingers.This is supported by the following Hadīth that reads:"**Perform ablution thoroughly, pass your fingers through each other, and sniff water excessively into your nostrils unless you are fasting.**"[Narrated by Abu Dāwūd, An-Nasā'i, At-Tirmidhi and Ibn Mājah]

5. Washing the organs for a second and third time.

6. Starting with the right body parts first.This is supported by the Hadīth of 'Ā'ishah, Mother of the Believers, (may Allah be pleased with her) who said:"**The Prophet (may Allah's peace and blessings be upon him) preferred beginning with the right side when wearing his sandals, combing his hair, purifying himself, and in all of his affairs**."[Narrated by Al-Bukhāri and Muslim]

7. Saying the following Dhikr after ablution:"Ash-hadu allā ilāha illallāh wahdahu lā sharīka lah, wa ash-hadu anna Muhammad 'abduhu wa rasūluh" (I testify that there is no god but Allah with no partners with Him, and I testify that Muhammad is His servant and messenger) [Narrated by Muslim]

8. Performing two Rak'ahs (units of prayer) after ablution.This is supported by the following Hadīth that

reads:"**Whoever performs ablution like this ablution of mine and then prays two Rak'ahs without letting his thoughts wander, his previous sins will be forgiven**."[Narrated by Al-Bukhāri and Muslim]

Q7: What are the invalidators of ablution?

Answer: The invalidators of ablution are: 1. Whatever comes out of the two private parts, i.e., urine, feces, or wind.

2. Sleep, insanity, or loss of consciousness. This is supported by the following Hadīth that reads:"**Verily, the eyes (when awake) are the string that ties up the anus. So, whoever falls asleep should perform ablution**."[Narrated by Abu Dāwūd and Ibn Mājah]

3. Eating camel meat."A man asked the Prophet (may Allah's peace and blessings be upon him): **'Should I perform ablution after eating camel meat?' He (may Allah's peace and blessings be upon him) replied: 'Yes**.'"[Narrated by Muslim]

4. Touching the private parts, front or back, with the hand without a barrier.This is supported by the following Hadīth that reads:"**Whoever touches his penis should make ablution**."[Narrated by Abu Dāwūd, At-Tirmidhi, and others]

Q8: What is Taymmum (dry ablution)?

Answer: Tayammum: It means using dust or the like of earth when water is unavailable, or it cannot be used.

The Almighty said:

﴿فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُمۡۗ إِنَّ ٱللَّهَ كَانَ عَفُوّٗا غَفُورٗا٤٣﴾ [النساء: 43]

{And if you find no water, then purify yourselves with clean earth and wipe your faces and hands with it. For Allah is Ever-Pardoning, All-Forgiving.} [Surat an-Nisā': 43]

Q9: How do we perform Tayammum?

Answer: We perform Tayammum by striking dust once with the palms of both hands and wiping the face and the back parts of the hands once only.

This is supported by what the Prophet (may Allah's peace and blessings be upon him) said to 'Ammār ibn Yāsir (may Allah be pleased with him):"**It would have been sufficient for you to do like this." Then, the Prophet (may Allah's peace and blessings be upon him) struck the earth lightly with his palms, blew off the dust, and passed his hands over his face and hands**. [Narrated by Al-Bukhāri and Muslim]

Q10: What are the invalidators of Tayammum?

Answer: All the invalidators of ablution,
also when water is available.

Q11: What are the Khuffs and the Jawrabs? Is it permissible to wipe over them in ablution?

Answer: The Khuffs refer to the leather socks that one puts on his feet.

The Jawrabs, on the other hand, refer to socks that are made of other than leather.

It is permissible to wipe over them in ablution instead of washing the feet.

This is supported by the Hadīth of Al-Mughīrah ibn Shu'bah (may Allah be pleased with him) that the Prophet (may Allah's peace and blessings be upon him) performed ablution and wiped over his socks.[Narrated by Abu Dāwūd, At-Tirmidhi, and others]

In the two Sahīh Collections of Al-Bukhāri and Muslim:"He performed ablution and wiped over the leather socks."

Q12: What is the rationale behind wiping over leather socks?

Answer: It is meant to make things easy for people and alleviate the hardship of performing ablution, especially in cold weather during winter, and while traveling when it is hard for one to take off his socks.The Almighty said:

﴿وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡ وَلَعَلَّكُمۡ تَشۡكُرُونَ١٨٥﴾ [البقرة: 185]

{Allah wants ease for you and does not want hardship for you.} [Surat al-Baqarah: 152]

Q13: What are the conditions of the validity of wiping over leather socks?

Answer: 1. To put on the leather socks while being in a state of Tahārah (ritual purity), i.e., after performing ablution.

This is supported by the Hadīth of Al-Mughīrah (may Allah be pleased with him), who said: Once I was in the company of the Prophet (may Allah's peace and blessings

be upon him) on a journey, and I bent down to take off his leather socks, but he said:"Leave them, for I had put them on when they were in the state of purity." So, he wiped over them.[Narrated by Al-Bukhāri and Muslim]

2. The leather socks must be pure, for it is impermissible to wipe over what is impure.

3. The leather socks must cover the whole feet including the ankles.

4. Wiping over leather socks must be within the prescribed period of time, which is a day and a night for the resident and three days and three nights for the traveler.

This is based on the following Hadīth of ‘Ali (may Allah be pleased with him):"**The Messenger of Allah (may Allah's peace and blessings be upon him) set a limit of three days with their nights for the traveler, and one day and night for the resident**."[Narrated by Muslim]

Q14: What is the manner of wiping over leather socks?

Answer: It is by putting one's wet fingers over one's toes and wiping them up to the shin, using the right hand to wipe over the right foot and the left hand to wipe over the left foot. The fingers should be kept apart during the wiping, and it should be done once without being repeated.

Q15: What invalidates wiping over leather socks?

Answer: 1. Expiry of the specific duration of time for wiping, since it is impermissible to wipe over them after that duration: a day and a night for a resident, and three days and three nights for a traveler.

2. Taking off the leather socks or one of them after wiping.

Q16: What is the merit of prayer?

Answer: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"**Tell me, if there were a river at the door of one of you from which he washed five times a day, would any of his filthiness remain?" They said: "No, nothing of his filthiness would remain." He said: "That is like the five obligatory prayers by which Allah obliterates sins.**"[Narrated by Al-Bukhāri and Muslim]

Filthiness: dirt.

Q17: What is the meaning of Salāh (prayer)?

Answer: Salāh is worshiping Allah by specific words and acts. It starts with Takbīr (saying: Allāhu Akbar i.e., Allah is the Greatest) and ends with Taslīm (salutation of peace that ends the prayer).

Q18: What is the ruling of Salāh (prayer)?

Answer: Prayer is an obligation upon every Muslim.

Allah Almighty says:

﴿إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا ١٠٣﴾ [النساء: 103]

{Indeed, prayer is prescribed for the believers at specific times.} [Surat an-Nisā': 103]

Q19: What is the ruling on abandoning the prayer?

Answer: Abandoning the prayer constitutes disbelief, as the Prophet (may Allah's peace and blessings be upon him) said:"**The covenant (that distinguishes) between us and them (disbelievers) is the prayer; so, whoever**

abandons it has indeed committed disbelief."[Narrated by Ahmad, At-Tirmidhi, and others]

Q20: How many prayers are obligatory upon the Muslim in one day and night? What are the number of Rak'ahs (units of prayer) in each prayer?

Answer: There are five prayers every day and night.

. Fajr (dawn) prayer - two Rak'ahs.

. Dhuhr (noon) prayer - four Rak'ahs.

. 'Asr (afternoon) prayer - four Rak'ahs.

. Maghrib (sunset) prayer - three Rak'ahs.

. 'Ishā' (night) prayer - four Rak'ahs.

Q21: What are the conditions of prayer?

Answer: 1. Islam; for the prayer of a disbeliever is invalid because Shirk (polytheism) renders deeds worthless.

The Almighty said:

﴿وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٦٥﴾ [الزمر: 65]

{If you associate others with Allah, your deeds will surely become worthless.} [Surat az-Zumar: 67]

2. Sanity, as the prayer of an insane person is invalid.

3. Discernment, as the prayer of the undiscerning child is invalid.

This is because the Prophet (peace and blessings of Allah be upon him) said:"**There are three (types of people) whose actions are not recorded by the Pen: the sleeping one till he awakes, the minor till he reaches puberty, and the insane till he regains his**

sanity or becomes conscious."[Narrated by Abu Dāwūd, An-Nasā'i, At-Tirmidhi and Ibn Mājah]

4. Niyyah (intention).

The Hadīth states:"Verily, the reward of deeds depends on the intentions, and each person will be rewarded according to what he intended."[Narrated by Al-Bukhāri]

5. Commencement of the prescribed time.

The Almighty said:

﴿فَإِذَا قَضَيۡتُمُ ٱلصَّلَوٰةَ فَٱذۡكُرُواْ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ جُنُوبِكُمۡۖ فَإِذَا ٱطۡمَأۡنَنتُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَۚ إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا١٠٣﴾ [النساء: 103]

{Indeed, prayer is prescribed for the believers at specific times.} [Surat an-Nisā': 103]

6. Tahārah, i.e., removal of Hadath (ritual impurity). This is supported by the following Hadīth that reads:"Allah does not accept the prayer of one of you who is in the state of Hadath (minor ritual impurity) until he performs ablution."[Narrated by Al-Buāhari and Muslim]

7. Purification from physical impurity.

Allah Almighty says:

﴿وَثِيَابَكَ فَطَهِّرۡ٤﴾ [المدثر: 4]

{And purify your garments.} [Surat al-Muddaththir: 4]

8. Covering the 'Awrah (must-cover body parts).

The Almighty said:

﴿يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١﴾ [الأعراف: 31]

{O children of Adam, dress well for every prayer.} [Surat al-A'rāf: 55]

9. Facing the Qiblah (direction of the Ka'bah).

The Almighty said

﴿فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۖ وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥۗ وَإِنَّ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ لَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعۡمَلُونَ١٤٤﴾ [البقرة: 144]

{So, turn your face towards the Sacred Mosque [in Makkah], and wherever you are, turn your faces towards it.} [Surat al-Baqarah: 152]

Q22: What are the pillars of Salāh (prayer)?

Answer: There are fourteen pillars, which are:

1. Standing: for the obligatory prayer for one who is capable.This is based on the Hadīth of 'Imrān ibn Husayn (may Allah be pleased with him) as he reported that the Prophet (may Allah's peace and blessings be upon him) said:"**Pray standing; if you cannot, then sitting; if you cannot, then lying on your side**."[Narrated by Al-Bukhāri]

2. The opening Takbīr, which is saying: "Allāhu Akbar" (Allah is the Greatest).This is because the Prophet (may Allah's peace and blessings be upon him) said:"When you stand to pray, make Takbīr (say: Allāhu Akbar)."[Narrated by Al-Bukhāri and Muslim]

3. Reciting Surat al-Fātihah.This is because the Prophet (may Allah's peace and blessings be upon him) said:"**The**

prayer of one who did not recite Surat al-Fātihah is invalid."[Narrated by Al-Bukhāri and Muslim]

4. Rukū‘ (bowing) while straightening one’s back and making his head in alignment with his back.

5. Rising from Rukū‘.

6. Standing up straight.for the Prophet (may Allah’s peace and blessings be upon him) said:"**Then bow until you are at ease in bowing; then rise until you are standing up straight**."[Narrated by Al-Bukhāri and Muslim]

7. Sujūd (prostration): It is by placing one’s forehead, nose, palms, knees, and tiptoes on the ground while prostrating.

8. Rising from Sujūd.

9. Sitting between the two prostrations.The Prophet (may Allah's peace and blessings be upon him) said:"Then prostrate until you are at ease in prostration, and then sit up until you are at ease in sitting."[Narrated by Al-Bukhāri and Muslim]

It is an act of Sunnah to sit on one’s left foot while keeping the right foot erect and keeping one's toes facing the Qiblah. This is supported by the Hadīth of ‘Ā’ishah, Mother of the Believers, (may Allah be pleased with her) who said:"He used to spread his left foot and keep his right foot erect."[Narrated by Muslim]

10. Serenity, which is calmness in performing each physical pillar.

11. The last Tashahhud.This is based on the Hadīth of Ibn Mas‘ūd (may Allah be pleased with him) where he said:"**We used to say before Tashahhud became**

obligatory on us..."[Narrated by An-Nasā'i and its origin is found in the two Sahīh Collections]

12. Sitting for Tashahhud.

13. Performing two Taslīms by saying: "**As-salāmu ʻalaykum wa rahmatullāh" (may the peace and mercy of Allah be upon you) twice.This is supported by the following Hadīth that reads:"He used to do Taslīm to his right and his left by saying: 'As-salāmu ʻalaykum wa rahmatullāh, as-salāmu ʻalaykum wa rahmatullāh (may the peace and mercy of Allah be upon you, may the peace and mercy of Allah be upon you).**'"[Narrated by At-Tirmidhi and others]

14. Maintaining the prescribed order of the pillars as mentioned; so, if one intentionally prostrates before bowing, his prayer is invalid. However, if he does so unintentionally, he must return to perform bowing first and then prostrate.

Q23: What are the obligatory acts of the prayer?

Answer: The obligatory acts of the prayer are eight; they are:

1. Saying Takbīrs (saying: Allāhu Akbar) other than the opening Takbīr.

2. Saying: "Sami' allāhu liman hamidah" (Allah hears whoever praises Him) by the Imam and the one praying alone.

3. Saying: "Rabbanā wa laka al-hamd" (O our Lord, all praise belongs to You).

4. Saying: "Subhāna rabbiya Al-'Azhīm" (Glory be to my Lord, the Magnificent) once in Rukū' (bowing).

5. Saying: "Subhāna rabbiya Al-A'lā" (Glory be to my Lord, the Most High) once in Sujūd (prostration).

6. Saying: "Rabbighfir lī" (O Lord, forgive me) between the two prostrations.

7. Saying the first Tashahhud.

8. Sitting for the first Tashahhud.

Q24: What are the Sunan (recommended acts) of the prayer?

Answer: There are eleven, which are:

1. Reciting Du'ā' al-Istiftāh (the opening supplication), after making the opening Takbīr, by saying: "Subhānak Allāhumma wa bihamdika, wa tabārak asmuka, wa ta'ālā jadduka, wa lā ilāha ghayruk" (Glory be to You, O Allah, with Your praise, and blessed is Your Name, and exalted is Your majesty, and there is no god but You).

2. Saying Ta'awwudh (saying: A'ūdhu billāh min ash-shaytān ar-rajīm) (I seek refuge with Allah from the accursed devil).

3. Saying: "Bismillāh ar-Rahmān ar-Rahīm" (In the Name of Allah, the Most Compassionate, the Most Merciful).

4. Saying: "Āmīn" (Amen).

5. Reciting a surah after Surat al-Fātihah.

6. Reciting the Qur'an audibly by the Imam.

7. Saying after Tahmīd (praising Allah): "Mil'as-samāwāti wa mil'al-ardi wa mil'a mā shi'ta min shay'in ba'd" (filling the heavens, the earth, and whatever else You will).

8. The Tasbīhs (Glorifying Allah) after the first Tasbīh in Rukū', i.e., the second and third Tasbihs or more.

9. The Tasbīhs (Glorifying Allah) after the first Tasbīh in Sujūd.

10. Saying more than once: "Rabbighfir lī" between the two prostrations.

11. Invoking Allah's blessings upon the Prophet (may Allah's peace and blessings be upon him) and upon his family (peace and blessings be upon him and them) during the last Tashahhud, then supplicating after that.

The recommended acts, which are called the postures, are:

1. Raising both hands with the opening Takbīr.
2. Raising both hands when performing Rukū‘.
3. Raising both hands when rising from Rukū‘.
4. Lowering the hands after that.
5. Placing the right hand over the left one.
6. Looking at one’s place of prostration.
7. Leaving a gap between the feet while standing.
8. Gripping the knees with both hands with the fingers spread out in Rukū‘, while straightening one’s back, and making one’s head in alignment with one's back.
9. Resting the organs of prostration on the ground, while making sure that all of them touch the ground.
10. Keeping the arms away from the sides, the abdomen away from the thighs, and the thighs away from the legs; keeping the knees apart and keeping the feet erected with the toes separated and their bottom touching the ground; putting the hands in alignment with the shoulders while being spread out and with the fingers joined.
11. Engaging in Iftirāsh (to place the left foot on its side and sit on it; and keeping the right foot erect while resting on the bottom of the toes facing them towards the Qiblah)

while sitting between the two prostrations and during the first Tashahhud. However, performing Tawarruk (to sit with the left posterior on the ground, the right foot erected with the toes pointing towards the Qiblah, and the left foot on its side emerging from under the right foot) during the second Tashahhud.

12. Putting the hands spread out on the thighs with the fingers joined between the two prostrations and during the Tashahhud as well; however, in the latter, one may clench the little and ring fingers of the right hand, making a ring with the thumb and middle fingers, and pointing with the index finger when mentioning Allah.

13. Turning the face to the right and then to the left when making Taslīm.

Q25: What are the prayer invalidators?

Answer: 1. Leaving out one of the pillars or conditions of the prayer.

2. Talking deliberately.

3. Eating or drinking.

4. Frequent and successive movements.

5. Leaving out one of the obligatory acts of the prayer deliberately.

Q26: How should the Muslim pray?

Answer: The manner of the prayer is as follows:

1. Face the Qiblah with one's whole body, without deviating or turning away from that direction.

2. Make the intention, in one's heart without uttering it, to perform a specific prayer.

3. Make the opening Takbīr by saying: "Allāhu Akbar" (Allah is the Greatest) while raising the hands in alignment with the shoulders.

4. Place the right palm on top of the left hand above the chest.

5. Recite the opening supplication by saying:."Allāhumma bā'id baynī wa bayna khatāyāy kama bā'dta bayna al-mashriq wa al-maghrib, Allāhumma naqqini min khatāyāy kama yunaqqa ath-thawb al-abyad min ad-danas, Allāhumma ighsilni min khatāyāy bil mā'i wa ath-thalji wa al-barad" (O Allah, separate me from my sins as You have separated the East from the West. O Allah, cleanse me of my sins as the white garment is cleansed of stains. O Allah, wash away my sins with ice, water, and hail).

Or by saying:"Subhānak Allāhumma wa bihamdika wa tabārak ismuka wa ta'āla jadduka, wa la ilāha ghayruk" (Glory and praise be to You O Allah. Blessed is Your Name and Exalted is Your Majesty, and there is none worthy of worship but You).

6. Seek refuge with Allah by saying:"A'ūdhu billāh min ash-shaytān ar-rajīm" (I seek refuge with Allah from the accursed devil)

7. Say Bismillah and recite Surat al-Fātihah by saying:

﴿بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣ مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥ ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧﴾ [الفاتحة: 1-7]

{In the name of Allah, the Most Compassionate, the Most Merciful} 1 Al-hamdullāhi Rabbil ʻĀlamīn (All praise be to Allah, the Lord of the worlds), 2 the Most Compassionate, the Most Merciful, 3 Māliki yawmid-dīn (Master of the Day of Judgment). 4 You alone we worship, and You alone we ask for help. 5 Guide us to the straight path, 6 Sirātal ladhīna anʻamta ʻalayhim, ghayril maghdūbi ʻalayhim walād-dāllīn (the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray).7} [Surat al-Fātihah: 1-7]

Then say: "Āmīn", which means: O Allah, answer the supplication.

8. Then recite whatever you can of the Qur'an and prolong the recitation in the morning prayer.

9. Bow, which means bending one's back to glorify Allah and making Takbīr when bowing while raising the hands in alignment with the shoulders. It is a Sunnah to extend one's back and make the head in line with the back while placing the hands, with the fingers kept apart, on one's knees.

10. Say the following in Rukū ʻ: "Subhāna rabbiya Al-ʻAzhīm" (Glory be to my Lord, the Magnificent) - three times. If one adds to that: "Subhānak Allāhumma wa bihamdik, Allāhumma ighfir lī" (Glory be to You, O Allah, and with Your praise. O Allah, forgive me), that will be good.

11. Raise your head from Rukūʻwhile saying: "Samiʻallāhu liman hamidah" (Allah hears whoever praises Him), then raise your hands up to the shoulders. The one praying behind the Imam does not say:

"Sami‘allāhu liman hamidah"; rather, one should say: "Rabbanā wa laka al-hamd" (O our Lord, praise be to You).

12. After rising from Rukū‘, one says: "Rabbanā wa laka al-hamd mil’a as-samāwāti wa mil’a al-ardi wa mil’a mā shi’ta min shay’in ba‘d" (O our Lord, praise be to You as much as would fill the heavens and the earth, and as much as would fill whatever You will after that).

13. Make the first prostration while saying: "Allāhu Akbar" (Allah is the Greatest) and prostrate on seven parts of the body: the forehead, the nose, the palms, the knees, and the tip of the toes, keeping the arms away from the sides and not spreading out the arms on the ground, and facing the Qiblah with the tip of the toes.

14. Say in the prostration: "Subhāna rabbiya Al-A‘lā" (Glory be to my Lord, the Most High) - three times. If one adds to that: "Subhānak Allāhumma wa bihamdik, Allāhumma ighfir lī" (Glory be to You, O Allah, and with Your praise. O Allah, forgive me), that will be good.

15. Raise the head from prostration while saying: "Allāhu Akbar" (Allah is the Greatest).

16. Sit on your left foot between the two prostrations while keeping the right foot erect and place your hands on your thighs and knees.

17. Say the following while sitting between the two prostrations:"Rabb ighfir lī warhamnī wahdinī warzuqnī wajburnī wa ‘āfinī" (O Lord, forgive me, have mercy on me, guide me, provide for me, improve my situation, and grant me safety).

18. Perform the second prostration in the same manner as the first one in terms of what is to be said and done; make Takbīr at the moment of prostrating.

19. Rise from the second prostration while saying: "Allāhu Akbar" (Allah is the Greatest), and perform the second Rakʻah (unit of prayer) like the first one, but without reciting the opening supplication.

20. Sit after the second Rakʻah while saying: "Allāhu Akbar" in the same manner of sitting between the two prostrations.

21. Recite Tashahhud, in this sitting posture, saying:"At-tahiyyātu lillāhi wa as-salawātu wa at-tayyibātu, as-salāmu ʻalayka ayyuha an-nabiyy wa rahmatullāhi wa barakātuh, as-salāmu ʻalayna wa ʻala ʻibādillāhi as-sālihīn, ash-hadu alla ilāha illallāh wa ash-hadu anna Muhammadan ʻabduhu wa rasūluh. Allāhumma salli ʻala Muhammad wa ʻala āli Muhammad kama sallayta ʻala Ibrāhīma wa ʻala āli Ibrāhīma innaka hamīdun majīd, wa bārik ʻala Muhammad wa ʻala āli Muhammad kama bārakta ʻala Ibrāhīma wa ʻala āli Ibrāhīma innaka hamīdun majīd. Aʻūdhu billāhi min ʻadhābi jahannam wa min ʻadhābi al-qabr wa min fitnat al-mahya wa al-mamāt wa min fintnat al-masīh ad-dajjāl" (All greetings, prayers, and good things are due to Allah. May Allah's peace, mercy, and blessings be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah, and I bear witness that Muhammad is His slave and Messenger. O Allah, exalt the mention of Muhammad and the family of Muhammad, as You exalted the mention of Abraham and the family of

Abraham, you are indeed Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, you are indeed Praiseworthy, Most Glorious. I seek refuge in Allah from the torment of Hellfire, from the torment of the grave, from the trial of life and death, and from the trial of the Antichrist). Then, supplicate to your Lord asking for whatever good you wish for in this life and the Hereafter.

22. (Taslīm) to turn the head to the right, saying: "As-salāmu ʻalaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you), then turn head to the left.

23. In case it is a three-Rakʻah or four-Rakʻah prayer, then the first Tashahhud should stop at the point of saying: "Ash-hadu allā ilāha illallāh wa ash-hadu anna Muhammad ʻabduhu wa rasūluh" (I testify that there is no god but Allah, and I bear witness that Muhammad is His slave and messenger).

24. Stand up while saying: "Allāhu Akbar" and raise the hands in alignment with the shoulders.

25. Perform the rest of the prayer in the same manner of the second Rakʻah, except that Surat-al-Fātihah should only be recited.

26. Sit in the Tawarruk position, keeping the right foot erect, extending the left foot from underneath the right leg, resting the posterior on the ground, and putting the hands on the thighs in the same manner as in the first Tashahhud.

27. Recite the whole Tashahhud while sitting in this position.

22. (Taslim) Turn head to the right, saying: "As-salāmu ʻalaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you), then turn head to the left.

Q27: What Adhkār (regular supplications) should be recited after making Taslīm and ending the prayer?

Answer: - "Astaghfirullāh" (I ask Allah for forgiveness) - three times.

- "Allāhumma anta as-salām wa minka as-salām tabārakta ya dhal-jalāl wa al-ikrām" (O Allah, You are the Source of Peace and all peace comes from You, blessed are You, O Possessor of majesty and honor).

- "La ilāha illallāh wahdahu la sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa ʻala kulli shayʼin qadīr, Allāhumma la māniʻa lima aʻtayt wa la muʻti lima manaʻt wa la yanfaʻu dhal-jaddi minka al-jadd" (There is no god but Allah alone with no partners. To Him belong the sovereignty and the praise, and He is Omnipotent over all things. O Allah, none can withhold what You have given, and none can give what You have withheld. The richness of the rich can be of no avail to them against you).

- "La ilāha illallāh wahdahu la sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa ʻala kulli shayʼin qadīr, la hawla wa la quwwata illa billāh, la ilāha illallāh wa la naʻbudu illa iyyāh, lahu an-niʻmatu wa lahu al-fadl wa lahu ath-thanāʼ al-hasan, la ilāha illallāh mukhlisīn lahu ad-dīn wa law kariha al-kāfirūn" (There is no god but Allah alone, with no partner. To Him belongs the sovereignty, and to Him belongs the praise, and He is Omnipotent over all things. There is no power and no strength except with Allah; there is no god but Allah, and we worship none but

Him. From Him (alone) come all blessings and favors, and all good praise is due to Him. There is no god but Allah, and we make our worship purely for Him (alone), even if the disbelievers are averse to that).

- "Subhānallāh" (Glory be to Allah) thirty-three times.
- "Alhamdulillāh" (praise be to Allah) thirty-three times.

"Allāhu Akbar" (Allah is the Greatest) thirty-three times.

Then, to complete one hundred, say:"Lā ilāha illallāh wahdahu lā sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa ‘alā kulli shay’in qadīr" (There is no god but Allah alone, with no partner. To Him belongs the sovereignty and to Him belongs the praise, and He is Omnipotent over all things).

- Reciting Surat al-Ikhlās and Al-Mu‘awwidhāt (Surat al-Falaq and Surat an-Nās) three times after the Fajr and Maghrib prayers, and once after the other prayers.
- Reciting Āyat al-Kursi (verse no. 255 of Surat al-Baqarah) once.

Q28: What are the regular Sunnah prayers? What is their merit?

Answer: - Two Rak‘ahs before Fajr.

- Four Rak‘ahs before Zhuhr.
- Two Rak‘ahs after Zhuhr.
- Two Rak‘ahs after Maghrib.
- Two Rak‘ahs after ‘Ishā’.

Its Merit: The Prophet (may Allah's peace and blessings be upon him) said:"**Allah builds a house in Paradise for whoever prays twelve voluntary Rak‘ahs in one day and night**."[Narrated by Muslim, Ahmad, and others]

Q29: What is the best day of the week?

Answer: The best day of the week is Friday, as the Prophet (may Allah's peace and blessings be upon him) said:"**Friday is among the best of your days. It is the day Adam was created and the day he died. It is the day on which the Trumpet will be blown, and the Screak will be made; so, send more blessings on me on that day, for your blessings will be presented before me." they said: O Messenger of Allah, how can it be that our blessings will be presented to you while your body is decayed? He replied:"Allah Almighty has prohibited the earth from consuming the bodies of the prophets**."[Narrated by Abu Dāwūd and others]

Q30: What is the ruling on the Jumu'ah (Friday) prayer?

Answer: It is an individual duty on every male, adult, sane, and resident Muslim.

The Almighty said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلۡهِكُمۡ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ عَن ذِكۡرِ ٱللَّهِۚ وَمَن يَفۡعَلۡ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ٩﴾ [المنافقون: 9]

{O you who believe, when the call for prayer is made on Friday, then hasten to the remembrance of Allah and leave off trading. That would be better for you if only you knew.} [Surat al-Jumu'ah: 9]

Q31: What is the number of Rak'ahs of the Jumu'ah prayer?

Answer: The Jumu'ah prayer consists of two Rak'ahs in which the Imam audibly recites the Qur'anic verses, which are preceded by two Khutbahs (sermons).

Q32: Is it permissible not to attend the Jumu'ah prayer?

Answer: Not attending the Jumu'ah prayer is impermissible, except for a Sharia-approved excuse. The Prophet (may Allah's peace and blessings be upon him) said:"**Whoever misses three Friday prayers out of negligence, Allah places a seal upon his heart**."[Narrated by Abu Dāwūd and others]

Q33: Mention the Sunnah acts to be performed on Friday.

Answer: 1. Taking a bath, as the Prophet (may Allah's peace and blessings be upon him) said:"**Taking a bath on Friday is obligatory for every pubescent Muslim male**."[Narrated by Al-Bukhāri]

2. Putting on perfume. This is supported by the following Hadīth that reads:"**It is obligatory upon Muslims to take a bath on Friday, and one may apply some of his wife's perfume**."[Narrated by Ahmad and At-Tirmidhi]

3. Wearing the best of clothes. This is supported by the following Hadīth that reads:"**There is nothing wrong with one of you if he can afford it, to have two garments for Friday, other than two clothes of his work.**"[Narrated by Ibn Mājah and Mālik in Al-Muwatta' Collection]

4. Going early to the mosque.

5. Walking to the mosque. This is supported by the following Hadīth that reads:"**Whoever takes a ritual bath and washes on Friday, goes out early (for the Friday prayer), gets close to the Imam, and listens attentively will get the reward of a year's fasting and praying at night for every step he takes.**"[Narrated by At-Tirmidhi and An-Nasā'i]

6. Invoking blessings upon the Prophet (may Allah's peace and blessings be upon him) frequently. The Prophet (may Allah's peace and blessings be upon him) said:"**Invoke blessings upon me frequently on Friday, for it is witnessed by the angels. None will invoke blessings upon me except that his invocation of blessing will be presented to me until he stops.**"[Narrated by Ibn Mājah]

7. Reciting Surat al-Kahf.This is supported by the following Hadīth that reads:"**Whoever recites Surat al-Kahf on Friday, the light will shine brightly for him until the next Friday.**"[Narrated by Al-Hākim and others]

8. Seeking the hour in which supplication is most likely to be answered. This is based on the Hadīth of Abu Hurayrah (may Allah be pleased with him), who reported that the Prophet (may Allah's peace and blessings be upon

him) mentioned Friday and said:"**There is an hour on Friday that no Muslim happens to be asking Allah Almighty anything while standing in prayer, except that Allah will give it to him.**"[Narrated by Al-Bukhāri and Muslim]

Q34: What is the merit of the congregational prayer?

Answer: ‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah’s peace and blessings be upon him) said:"**Praying in congregation is twenty-seven times better than praying alone.**"[Narrated by Muslim]

Q35: What is Khushū‘(humility) in prayer?

Answer: It means the attendance of the heart and the serenity of the body while performing the prayer.

The Almighty said:

﴿قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ ١ ٱلَّذِينَ هُمۡ فِي صَلَاتِهِمۡ خَٰشِعُونَ ٢﴾ [المؤمنون: 1-2]

{The believers have attained true success: 1 those who humble themselves in their prayers.} [Surat al-Mu’uminūn: 1-2]

Q36: What is Zakah?

Answer: It is a due right on a specific type of property, to be given to a specific group of people, at a specific time.

It is one of the pillars of Islam and an obligatory charity that is taken from the rich and given to the poor.

The Almighty said:

﴿وَءَاتُواْ ٱلزَّكَوٰةَ ٤٣﴾ [البقرة: 43]

{Give Zakah.} [Surat al-Baqarah: 152]

Q37: What is the recommended charity?

Answer: It is different from Zakah, as it is giving anything by way of charity to be used in any of the aspects of goodness at any time.

The Almighty said:

﴿وَأَنفِقُواْ فِي سَبِيلِ ٱللَّهِ ١٩٥﴾ [البقرة: 195]

{Spend in the way of Allah.} [Surat al-Baqarah: 152]

Q38: What is the definition of Siyām (fasting)?

Answer: It means worshiping Allah by abstaining from the invalidators of fasting from the break of dawn until sunset while having the intention of fasting. It is of two types:

1. Obligatory fasting: such as fasting the month of Ramadān, which is one of the pillars of Islam.

The Almighty said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ١٨٣﴾ [البقرة: 183]

{O you who believe, fasting is prescribed upon you as it was prescribed upon those who were before you, so that you may become righteous.} [Surat al-Baqarah: 152]

2. Voluntary fasting: such as fasting on Monday and Thursday every week; fasting three days every month, the best of which are the White Days (13th, 14th, 15th) of every lunar month.

Q39: What is the merit of fasting the month of Ramadān?

Answer: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"Whoever fasts Ramadān out of faith and seeking reward from Allah will have his past sins forgiven."[Narrated by Al-Bukhāri and Muslim]

Q40: What is the merit of voluntary fasting?

Answer: Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:**"Whoever fasts a day for the sake of Allah, Allah will keep his face away from Hellfire (the distance of) seventy autumns for that day**."[Narrated by Al-Bukhāri and Muslim]

"Seventy autumns" means: seventy years.

Q41: What are the fasting invalidators?

Answer: 1. Eating and drinking deliberately.

2. Vomiting deliberately.

Q42: What are the Sunnah acts of fasting?

Answer: 1. Hastening to break the fast.

2. Having the Suhūr (pre-dawn meal) and delaying it.

3. Increasing good deeds and acts of worship.

4. Saying: "I am fasting" if insulted.

5. Supplicating at the time of breaking the fast.

6. Breaking the fast with fresh dates or ripe dates, or drinking water if dates are unavailable.

Q43: What is Hajj?

Answer: Hajj means worshiping Allah Almighty by visiting His Sacred House and performing specific rituals during a specific time.

The Almighty said:

﴿فِيهِ ءَايَٰتُۢ بَيِّنَٰتٞ مَّقَامُ إِبۡرَٰهِيمَۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنٗاۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ٩٧﴾ [آل عمران: 97]

{Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it; whoever disbelieves, then Allah is in no need of the worlds.} [Surat Āl ‘Imrān: 97]

Q44: What are the pillars of Hajj?

Answer: 1. Ihrām (entering the ritual state of consecration).

2. Standing at ‘Arafah.

3. Performing the Tawāf (circumambulating the Ka‘bah) of Ifādah (pouring forth).

4. Performing Sa‘y (walking at a brisk pace) between Safa and Marwah.

Q45: What is the merit of Hajj?

Answer: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:"**Whoever performs Hajj for the sake of Allah, while abstaining from intercourse and foul language, will return (free from sins) as if he were born anew**."[Narrated by Al-Bukhāri and others]

"As if he were born anew" means: free from sins.

Q46: What is ‘Umrah?

Answer: ‘Umrah (minor pilgrimage) means worshiping Allah Almighty by visiting His Sacred House to perform specific rituals at any time.

Q47: What are the pillars of ‘Umrah?

Answer: 1. Ihrām (entering the ritual state of consecration).

2. Tawāf (circumambulating the Ka‘bah).

4. Performing Sa‘y (walking at a brisk pace) between Safa and Marwah.

Q48: What is Jihad (striving) in the cause of Allah?

Answer: It means exerting one’s utmost effort in spreading Islam and defending it and its people or fighting the enemies of Islam and Muslims.

The Almighty said:

﴿وَجَٰهِدُواْ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ فِي سَبِيلِ ٱللَّهِۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٤١﴾ [التوبة: 41]

{And strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew.} [Surat at-Tawbah: 100]

****

The Prophetic Sīrah (Biography) Section The Prophetic Sīrah (Biography)

The Prophetic Sīrah: It is the knowledge related to the life of Prophet Muhammad (may Allah's peace and blessings be upon him) from his birth to his death.

Q1: What is the lineage of our Prophet Muhammad (may Allah's peace and blessings be upon him)?

Answer: He is Muhammad ibn ʻAbdullah ibn ʻAbd al-Muttalib ibn Hāshim. Hāshim was from the Quraysh, which belongs to the Arabs, who are the offspring of Ismāʻil (Ishmael), the son of Ibrāhim (Abraham) (peace be upon him).

Q2: What is the name of our Prophet's mother?

Answer: Āminah bint Wahb.

Q3: When did his father die?

Answer: His father died in Madīnah when he (may Allah's peace and blessings be upon him) was still an embryo in his mother's womb and was not yet born.

Q4: When was the Prophet (may Allah's peace and blessings be upon him) born?

Answer: He was born in the Year of the Elephant, on Monday, in Rabīʻ al-Awwal.

Q5: Where was he born?

Answer: In Makkah.

Q6: Who were his wet nurses?

Answer: - Umm Ayman, the bondmaid of his father.
- Thuwaybah, the bondmaid of his uncle Abu Lahab.
- Halīmah as-Saʻdiyyah.

Q7: When did his mother die?

Answer: His mother died when he was six years old, and his grandfather, ‘Abdul-Muttalib, took care of him after his mother’s death.

Q8: Who took care of him after the death of his grandfather ‘Abdul-Muttalib?

Answer: When he was eight years old, his grandfather died and his uncle, Abu Tālib, took care of him.

Q9: When did he travel with his uncle to the Levant?

Answer: He traveled with his uncle to the Levant when he was twelve years old.

Q10: When was his second trip?

Answer: He (may Allah's peace and blessings be upon him) traveled for the second time on a trade journey for Khadījah (may Allah be pleased with her). On returning from that journey, he married her; he was twenty-five years old.

Q11: When did the Quraysh rebuild the Ka‘bah?

Answer: The Quraysh rebuilt the Ka‘bah when he was thirty-five years old.

On disagreeing about who would restore the Black Stone to its place, they sought his judgment; so, he put it on a piece of cloth and ordered each of the four tribes to hold one end of the cloth. Then, when they lifted it, he (may Allah’s peace and blessings be upon him) restored it to its place with his hands.

Q12: How old was he when he was assigned the mission of prophethood? To whom was he sent?

Answer: He was forty years old, and he was sent as a bringer of glad tidings and as a warner to all people.

Q13: How did the revelation start?

Answer: It started with the true vision: He would see no vision, except that it would occur just the way he had seen it.

Q14: What was his state before the revelation? When did the revelation descend upon him the first time?

Answer: He was worshiping Allah in the Cave of Hirā',

and the revelation descended upon him while he was in the cave in that state.

Q15: What were the first Qur'anic verses that were revealed to him?

Answer: The verses where Allah Almighty says:

﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ٢ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ٣ ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ٤ عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ٥﴾ [العلق: 1-5]

{Read in the name of your Lord Who created, 1 created man from a clinging clot.2 Read, and your Lord is the Most Generous,3 Who taught by the pen,4 taught man what he did not know5.} [Surat al- 'Alaq: 1-5]

Q16: Who was the first one to believe in his message?

Answer: - From the men: Abu Bakr as-Siddīq.

- From the women: Khadījah bint Khuwaylid.
- From the boys: 'Ali ibn Abi Tālib.
- From the freed slaves: Zayd ibn Hārithah.
- From the slaves: Bilāl al-Habashi (may Allah be pleased with them).

Q17: How was Da‘wah (preaching) to Islam carried out?

Answer: The Da‘wah to Islam was carried out secretly for almost three years. Then, the Prophet (may Allah’s peace and blessings be upon him) was commanded to call people to Islam in public.

Q18: What was the state of the Prophet (may Allah’s peace and blessings be upon him) and those who believed in him after starting to make Da‘wah publicly?

Answer: The polytheists started hurting him and the Muslims severely, until the believers were given the permission to emigrate to Najāshi (Negus) in Abyssinia.

The polytheists unanimously agreed to kill the Prophet (may Allah’s peace and blessings be upon him); however, Allah protected him and supported him with his uncle, Abu Tālib, to protect him from them.

Q19: Who died ten years after the beginning of the Prophet's mission?

Answer: Both his uncle Abu Tālib and his wife Khadījah (may Allah be pleased with her).

Q20: When did the Isrā’ (Night Journey) along with the Mi‘rāj (Ascension Journey) take place?

Answer: It took place when the Prophet (may Allah’s peace and blessings be upon him) was fifty years old. In this journey the five prayers were prescribed.

The Isrā’: It was a journey from the Sacred Mosque to the Aqsa Mosque.

The Mi'rāj: It was ascension from the Aqsa Mosque to the heaven, then to the Sidrat al-Muntaha (the Lote Tree of the Utmost Boundary).

Q21: How did the Prophet (may Allah's peace and blessings be upon him) call the people outside Makkah to Islam?

Answer: He called the people of Tā'if to Islam and presented himself to people in their gathering seasons until the Ansār (Supporters) from among the people of Madīnah came and pledged allegiance to support him.

Q22: How long did the Prophet (may Allah's peace and blessings be upon him) stay in Makkah, giving Da'wah?

Answer: He stayed there for thirteen years.

Q23: Where did the Prophet (may Allah's peace and blessings be upon him) emigrate?

Answer: He emigrated from Makkah to Madīnah.

Q24: How long did he stay in Madīnah?

Answer: Ten years.

Q25: What were the Islamic legislations that were prescribed when he was in Madīnah?

Answer: Zakah, fasting, Hajj, Jihad, the Adhān (call to prayer), and other Islamic legislations that were prescribed when he was in Madīnah.

Q26: What are the most important battles of the Prophet (may Allah's peace and blessings be upon him)?

Answer: - The Great Battle of Badr in the second year of Hijrah.

- The Battle of ’Uhud in the third year of Hijrah.

- The Battle of Ahzāb (Confederates) in the fifth year of Hijrah.

- The Conquest of Makkah in the eighth year of Hijrah.

Q27: What is the last thing revealed of the Qur’an?

Answer: The verses where Allah Almighty says:

﴿وَٱتَّقُواْ يَوۡمٗا تُرۡجَعُونَ فِيهِ إِلَى ٱللَّهِۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ٢٨١﴾ [البقرة: 281]

{And fear the Day when you will be brought back to Allah. Then, every soul will be rewarded in full for what it has earned, and none will be wronged.} [Surat al-Baqarah: 281]

Q28: When did the Prophet (may Allah's peace and blessings be upon him) die? How old was he then?

Answer: He died in Rabī ‘al-Awwal, in the eleventh year of Hijrah. He was sixty-three years old.

Q29: Mention the names of the Prophet's wives.

Answer: 1. Khadījah bint Khuwaylid (may Allah be pleased with her).

2. Sawdah bint Zam‘ah (may Allah be pleased with her).

3. ‘Ā’ishah bint Abu Bakr (may Allah be pleased with her).

4. Hafsah bint ‘Umar (may Allah be pleased with her).

5. Zaynab bint Khuzaymah (may Allah be pleased with her).

6. Umm Salamah Hind bint Abu Umayyah (may Allah be pleased with her).

7. Umm Habībah Ramlah bint Abu Sufyān (may Allah be pleased with her).

8. Juwayriyah bint al-Hārith (may Allah be pleased with her).

9. Maymūnah bint al-Hārith (may Allah be pleased with her).

10. Safiyyah bint Huyayy (may Allah be pleased with her).

11. Zaynab bint Jahsh (may Allah be pleased with her).

Q30: Who are the Prophet's children?

Answer: The Prophet (may Allah's peace and blessings be upon him) had three sons, who are:

- Al-Qāsim, after whom he was nicknamed "Abu al-Qāsim".
- ʻAbdullah.
- Ibrāhīm.

He had four daughters, who are:

- Fātimah.
- Ruqayyah.
- Umm Kulthūm.
- Zaynab.

He had all of his children from Kahdījah (may Allah be pleased with her), except for Ibrāhīm, whose mother was Māriyah al-Qibtiyyah. All of them died before him, except for Fātimah who died six months after him.

Q31: Mention some of the physical characteristics of the Prophet (may Allah's peace and blessings be upon him).

Answer: The Prophet (may Allah's peace and blessings be upon him) was of average height, not too short and not too tall. He had a white complexion, which was slightly reddish. He had a thick beard, big eyes, and a wide mouth. His hair was extremely black, his shoulders were broad, his smell

was pleasant, in addition to his other beautiful characteristics.

Q32: What did the Prophet (may Allah's peace and blessings be upon him) leave his Ummah upon?

Answer: He (may Allah's peace and blessings be upon him) left his Ummah upon the clear path, whose night is as clear as its day and no one will deviate from it except one who is doomed. He has guided his Ummah to all goodness and has warned them against all evil.

****

The Tafsīr Section

The Tafsīr (Interpretation of the Qur'an)

Tafsīr: It is the knowledge related to the meanings of the Qur'anic verses that include guidance in beliefs, acts of worship, dealings, morals, the lawful and the unlawful, commands and prohibitions, etc.

Note: This section is for memorizing the Qur'anic verses and understanding their meanings.

Q1: Recite Surat al-Fātihah and explain it.

Answer: Surat al-Fātihah and its Interpretation:

﴿بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣ مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥ ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧﴾ [الفاتحة: 1-7]

{1Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful) 2 Al-hamdullāhi Rabbil ‘Ālamīn (All praise be to Allah, the Lord of the worlds), 3 Ar-Rahmānir Rahīm (the Most Compassionate, the Most Merciful), 4 Māliki yawmid-dīn (Master of the Day of Judgment). 5 Iyyāka na‘budu wa iyyāka nasta‘īn (You alone we worship, and You alone we ask for help). 6 Ihdinās sirātal mustaqīm (Guide us to the straight path) , 7 Sirātal ladhīna an‘amta ‘alayhim, ghayril maghdūbi ‘alayhim walād-dāllīn (the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray).} [Surat al-Fātihah: 1-7]

Interpretation:

Surat al-Fātihah (the Opening) was given this name because it is the surah with which the Noble Qur’an begins.

1. {Bismillāhir Rahmānir Rahīm}: In the name of Allah, I start reciting the Qur’an, seeking His help and seeking blessing by mentioning His name.

2 {Allah}: The One Who is truly worthy of worship and none should be given that name except the Almighty Lord.

3 {Ar-Rahmān}: The One Whose extensive mercy encompasses everything.

4 {Ar-Rahīm}: The One Who shows mercy to the believers.

2 {Al-hamdullāhi Rabbil ‘Ālamīn}: All kinds of praise and perfection belong to Allah alone.

3 {Ar-Rahmān Ar-Rahīm}: The One Whose extensive mercy encompasses everything, and the One Who bestows mercy upon the believers.

4 {Māliki yawmid-dīn}: It is the Day of Judgment.

5 {Iyyāka na'budu wa iyyāka nasta'īn}:You alone We worship and seek help from none but You.

6 {Ihdinās sirātal mustaqīm}: It is the guidance to Islam and the Sunnah.

7 {Sirātal ladhīna an'amta 'alayhim, ghayril maghdūbi 'alayhim walād-dāllīn}:The path of the righteous from among the prophets and their followers, not the path of the Christians and the Jews.

- It is Sunnah to say: "Āmīn" (Answer our supplication!) after reciting Surat al-Fātihah.

Q2: Recite Surat az-Zalzalah and explain it.

Answer: Surat az-Zalzalah and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿إِذَا زُلۡزِلَتِ ٱلۡأَرۡضُ زِلۡزَالَهَا١ وَأَخۡرَجَتِ ٱلۡأَرۡضُ أَثۡقَالَهَا٢ وَقَالَ ٱلۡإِنسَٰنُ مَا لَهَا٣ يَوۡمَئِذٖ تُحَدِّثُ أَخۡبَارَهَا٤ بِأَنَّ رَبَّكَ أَوۡحَىٰ لَهَا ٥ يَوۡمَئِذٖ يَصۡدُرُ ٱلنَّاسُ أَشۡتَاتٗا لِّيُرَوۡاْ أَعۡمَٰلَهُمۡ٦ فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ٧ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ٨﴾ [الزلزلة: 1-8]

{1Idha zulzilatil ardu zilzālaha (When the earth is shaken with a mighty quake),2Wa akhrajatil ardu athqālaha (and the earth throws out its burdens), 3 Wa qālal insānu ma laha (and man says, "What is the matter with it?")4Yawma'idhin tuhaddithu akhbāraha (On that Day it will recount all its news), 5 Bi'anna rabbaka awha laha (because your Lord has inspired it [to do so]). 6 Yawma'idhin yasdurun nāsu ashtatal liyuraw a'mālahum (On that Day all people will come forward in separate groups to be shown their deeds).7 Famay-ya'mal mithqāla zarratin khayray-yarah (So whoever does an atom's weight of good will see it) 8,Wa may-y'amal mithqāla zarratin sharray-yarah (and whoever does an atom's weight of evil will see it).} [Surat az-Zalzalah: 1-8]

Interpretation

1 {Idha zulzilatil ardu zilzālaha}: When the earth is strongly shaken on the Day of Judgment.

2 {Wa akhrajatil ardu athqālaha}: And when the earth brings out what is inside it of the dead and other things.

3 {Wa qālal insānu ma laha}: And man says confusedly: Why is the earth moving and shaking like that?!

4 {Yawma'idhin tuhaddithu akhbāraha}: On that great Day, the earth will speak of what goodness and evil had been done on it.

5 {Bi'anna rabbaka awha laha}: Because Allah informed it and commanded it to do so.

6 {Yawma'idhin yasdurun nāsu ashtatal liyuraw a'mālahum}:On that great Day, when the earth is shaken, people will come in groups for Reckoning and they will be shown their worldly deeds.

7 {Famay-ya'mal mithqāla zarratin khayray-yarah}:Whoever does an atom's weight of good will see it in front of him.

8 {Wa may-y'amal mithqāla zarratin sharray-yarah}:And whoever does its weight of evil will see it in front of him.

Q3: Recite Surat al-‘Ādiyāt and explain it.

Answer: Surat al-Ādiyāt and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿وَٱلۡعَٰدِيَٰتِ ضَبۡحٗا ١ فَٱلۡمُورِيَٰتِ قَدۡحٗا ٢ فَٱلۡمُغِيرَٰتِ صُبۡحٗا ٣ فَأَثَرۡنَ بِهِۦ نَقۡعٗا ٤ فَوَسَطۡنَ بِهِۦ جَمۡعًا ٥ إِنَّ ٱلۡإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٞ ٦ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٞ ٧ وَإِنَّهُۥ لِحُبِّ ٱلۡخَيۡرِ لَشَدِيدٌ ٨ أَفَلَا يَعۡلَمُ إِذَا بُعۡثِرَ مَا فِي ٱلۡقُبُورِ ٩ وَحُصِّلَ مَا فِي ٱلصُّدُورِ ١٠ إِنَّ رَبَّهُم بِهِمۡ يَوۡمَئِذٖ لَّخَبِيرُۢ ١١﴾ [العاديات: 1-11]

1 {Wal-‘ādiyāti dabha (By the galloping, panting horses), 2 Fal-mūriyāti qad-ha (striking sparks of fire [with their hooves]), 3 Fal-mughīrāti subha (launching raids at dawn), 4 Fa atharna bihi naq‘a (stirring up thereby clouds of dust), 5 Fawasatna bihi jam‘a (plunging thereby into the midst of the enemy), 6 Innal-insāna lirabbihi lakanūd (Indeed, man is very ungrateful to his Lord –)7 Wa innahu ‘ala dhālika la shahīd (and he himself is a witness to that –) 8Wa innahu lihubbil khayri la shadīd (and he is truly extreme in his love of wealth). 9 Afala ya‘lamu idha b‘uthira ma fil-qubūr (Does he not know that the contents of graves will be overturned) , 10 Wa hussila ma fis-sudūr (and the secrets of the hearts will be brought to light)? 11 Inna rabbahum bihim yauma’idhin lakhabīr (Indeed, their Lord is All-Aware of them on that Day).} [Surat al- ‘Ādiyāt: 1-11]

Interpretation

1 {Wal- ‘ādiyāti dabha}: Allah swears by the horses that run so fast that the sound of their breathing is heard.

2. {Fal-mūriyāti qad-ha}: He also swears by the horses that strike sparks of fire with their hooves when strongly coming in contact with the rocks.

3. {Fal-mughīrāti subha}: He swears by the horses that attack the enemies in the morning.

4. {Fa atharna bihi naq‘a}:So, they stir up dust by their running.

5. {Fawasatna bihi jam‘a}:Plunging with their riders into the midst of a group of enemies.

6. {Innal-insāna lirabbihi lakanūd}: Indeed, man withholds the goodness that his Lord commands him to give out,

7. {Wa innahu ‘ala dhālika la shahīd}: He himself is a witness to his own withholding of goodness, and he cannot deny it because it is so clear.

8. {Wa innahu lihubbil khayri la shadīd}: Due to his extreme love for money, he greedily withholds it.

9. {Afala ya‘lamu idha b‘uthira ma fil-qubūr}: Does this man, who is deceived by the worldly life, not know that when Allah brings out the dead from the graves and out of the earth for reckoning and recompense, that things will not be the way he fancied?!

10. {Wa hussila ma fis-sudūr}: What were in the hearts of intentions, beliefs, and others will be shown and brought to light.

11. {Inna rabbahum bihim yauma’idhin lakhabīr}: Indeed, their Lord is All-Aware of them on that Day, and nothing of His slaves' affairs will be hidden from Him and He shall recompense them for it.

Q4: Recite Surat al-Qāri‘ah and explain it.

Answer: Surat al-Qāri‘ah and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿ٱلۡقَارِعَةُ ١ مَا ٱلۡقَارِعَةُ ٢ وَمَآ أَدۡرَىٰكَ مَا ٱلۡقَارِعَةُ ٣ يَوۡمَ يَكُونُ ٱلنَّاسُ كَٱلۡفَرَاشِ ٱلۡمَبۡثُوثِ ٤ وَتَكُونُ ٱلۡجِبَالُ كَٱلۡعِهۡنِ ٱلۡمَنفُوشِ ٥ فَأَمَّا مَن ثَقُلَتۡ مَوَٰزِينُهُۥ ٦ فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ ٧ وَأَمَّا مَنۡ خَفَّتۡ مَوَٰزِينُهُۥ ٨ فَأُمُّهُۥ هَاوِيَةٞ ٩ وَمَآ أَدۡرَىٰكَ مَا هِيَهۡ ١٠ نَارٌ حَامِيَةُۢ ١١﴾ [القارعة: 1-11]

1 {Al-qāri‘ah (The Striking Calamity!) 2 Mal qāri‘ah (What is the Striking Calamity?) 3 Wa mā adrāka mal qāri‘ah (How do you know what the Striking Calamity is?) 4 Yawma yakūnun nāsu kal farāshil mabthūth (On that Day people will be like scattered moths) , 5 Wa takūnul jibālu kal ‘ihnil manfūsh (and the mountains will be like carded wool). 6 Fa’amma man thaqulat mawāzīnuh (Then the one whose scales of good deeds are heavy) , 7 Fahuwa fi ‘īshatir rādiyah (will have a pleasant life). 8 Wa amma man khaffat mawāzīnuh (But the one whose scales of good deeds are light) , 9 Fa’ummuhu hāwiyah (his abode will be the abyss). 10 Wa mā adrāka mā hiyah (And how do you know what it is?) 11Nārun hāmiyah (It is a Blazing Fire).} [Surat al-Qāri‘ah: 1-11]

Interpretation

1: The Hour that strikes people’s hearts due to it being extremely terrifying.

2. {Mal qāri‘ah}:What is this Hour that strikes people’s hearts due to it being extremely terrifying?!

3. {Wa mā adrāka mal qāri‘ah}: How do you know - O Messenger - what this Hour is that strikes people’s hearts due to it being extremely terrifying? It is the Day of Judgment.

4. {Yawma yakūnun nāsu kal farāshil mabthūth}: The day it strikes people's hearts, they will be like the moths scattered here and there.

5. {Wa takūnul jibālu kal 'ihnil manfūsh}: The mountains will be like carded wool, fluffed up.

6. {Fa'amma man thaqulat mawāzīnuh}: The one whose good deeds outweigh his bad deeds.

7. {Fahuwa fi 'īshatir rādiyah}: He will enjoy a pleasant life in Paradise.

8. {Wa amma man khaffat mawāzīnuh}: But the one whose bad deeds outweigh his good deeds.

9. {Fa'ummuhu hāwiyah}: His abode and dwelling will be Hellfire.

10 {Wa mā adrāka mā hiyah}: How do you know - O Messenger - what it is?!

11 {Nārun hāmiyah}: It is a blazing fire.

Q5: Recite Surat at-Takāthur and explain it.

Answer: Surat at-Takāthur and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿أَلۡهَىٰكُمُ ٱلتَّكَاثُرُ ١ حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ ٢ كَلَّا سَوۡفَ تَعۡلَمُونَ ٣ ثُمَّ كَلَّا سَوۡفَ تَعۡلَمُونَ ٤ كَلَّا لَوۡ تَعۡلَمُونَ عِلۡمَ ٱلۡيَقِينِ ٥ لَتَرَوُنَّ ٱلۡجَحِيمَ ٦ ثُمَّ لَتَرَوُنَّهَا عَيۡنَ ٱلۡيَقِينِ ٧ ثُمَّ لَتُسۡـَٔلُنَّ يَوۡمَئِذٍ عَنِ ٱلنَّعِيمِ ٨﴾ [التكاثر: 1-8]

1 {Alhākumut takāthur (Competition for worldly gains distracts you [from Allah]) , 2 Hatta zurtumul-maqābir (until you come to your graves). 3 Kalla sawfa ta‘lamūn (No indeed! You will come to know). 4 Thumma kalla sawfa ta‘lamūn (Again no! You will come to know). 5 Kalla law ta‘lamūna ‘ilmal yaqīn (No indeed! If only you knew for certain). 6 Latarawunnal jahīm (You will surely see the Blazing Fire) , 7 Thumma latarawunnaha ‘aynal yaqīn (Again, you will see it with absolute certainty). 8 Thumma latus’alunna yawma’idhin ‘anin na‘īm (Then on that Day you will surely be asked about your worldly pleasures).} [Surat at-Takāthur: 1-8]

Interpretation

1 {Alhākumut takāthur} :O people, boasting about your wealth and children distracted you from obeying Allah.

2 {Hatta zurtumul-maqābir}: Until you die and enter your graves.

3 {Kalla sawfa ta‘lamūn}:You should not have been distracted from obeying Allah by boasting about it, and you will come to realize the consequence of that distraction.

4 {Thumma kalla sawfa ta‘lamūn}: Then, you will come to realize its consequence.

5 {Kalla law ta‘lamūna ‘ilmal yaqīn}:Truly, if you had known for certain that you will be resurrected by Allah Who will recompense you for your deeds, you would not have been distracted by boasting about wealth and children.

6 {Latarawunnal jahīm}: By Allah, you will surely see Hellfire on the Day of Judgment.

7 {Thumma latarawunnaha ‘aynal yaqīn}: Again, you will see it with absolute certainty.

8 {Thumma latus’alunna yawma’idhin ‘anin na‘īm}: Then, on that Day Allah will ask you about the blessings that He bestowed upon you including health, wealth, and others.

Q6: Recite Surat al-‘Asr and explain it.

Answer: Surat al-‘Asr and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿وَٱلۡعَصۡرِ ١ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ٣﴾ [العصر: 1-3]

{1Wal ‘asr (By the time), 2 Innal insāna lafī khusr (man is in utter loss), 3 Illal ladhīna āmanu wa ‘amilus-sālihāti wa tawāsaw bil-haqqi wa tawāsaw bis-sabr (except those who believe and do righteous deeds and exhort one another to the truth and exhort one another to patience).} [Surat al- ‘Asr: 1-3]

Interpretation

1 {Wal ‘asr}:Allah Almighty swears by time.

2 {Innal insāna lafī khusr}:All mankind are in utter loss.

3 {Illal ladhīna āmanu wa ‘amilus-sālihāti wa tawāsaw bil-haqqi wa tawāsaw bis-sabr}:The only survivors of that

loss are those who believe and perform righteous deeds and at the same time call to the truth and endure it with patience.

Q7: Recite Surat al-Humuzah and explain it.

Answer: Surat al-Humazah and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿وَيۡلٞ لِّكُلِّ هُمَزَةٖ لُّمَزَةٍ ١ ٱلَّذِي جَمَعَ مَالٗا وَعَدَّدَهُۥ ٢ يَحۡسَبُ أَنَّ مَالَهُۥٓ أَخۡلَدَهُۥ ٣ كَلَّاۖ لَيُنۢبَذَنَّ فِي ٱلۡحُطَمَةِ ٤ وَمَآ أَدۡرَىٰكَ مَا ٱلۡحُطَمَةُ ٥ نَارُ ٱللَّهِ ٱلۡمُوقَدَةُ ٦ ٱلَّتِي تَطَّلِعُ عَلَى ٱلۡأَفۡـِٔدَةِ ٧ إِنَّهَا عَلَيۡهِم مُّؤۡصَدَةٞ ٨ فِي عَمَدٖ مُّمَدَّدَةِۭ ٩﴾ [الهمزة: 1-9]

{1Waylul-likulli humazatil-lumazah (Woe to every backbiter and slanderer),2 Alladhī jama‘a mālaw wa ‘addadah (who amasses wealth and counts it over and over),3 Yahsabu anna mālahu akhladah (thinking that his wealth will make him live forever). 4 Kalla layumbadhanna fil hutamah (No indeed! He will surely be cast into the Crushing Fire), 5 Wa mā adrāka mal-hutamah (and how do you know what the Crushing Fire is)? 6 Nārullāhil-mūqadah (It is the kindled Fire of Allah) , 7 Allati tattali‘u ‘alal af’idah (which reaches the hearts). 8 Innaha ‘alayhim mu’sadah (It will be closed down upon them) Fi ‘amadim mumaddadah (locked with towering columns).} [Surat al-Humuzah: 1-9]

Interpretation

1 {Waylul-likulli humazatil-lumazah}: Woe and severe torment to everyone who frequently backbites and slanders people.

2 {Alladhī jamaʿa mālaw wa ʿaddadah}:The one who is interested in nothing but accumulating and counting money.

3 {Yahsabu anna mālahu akhladah}: He thinks that the money he has amassed will save him from death and keep him alive forever.

4 {Kalla layumbadhanna fil hutamah}: Things will not be the way this ignorant person has fancied. Indeed, he will be cast in Hellfire that crushes and smashes whatever is thrown therein by its severity.

5 {Wa mā adrāka mal-hutamah}: How do you know - O Messenger - what this Fire is that crushes everything thrown in it?!

6. {Nārullāhil-mūqadah}: It is the kindled Fire of Allah.

7 {Allati tattaliʿu ʿalal afʾidah}:That penetrates people's bodies reaching their hearts.

8 {Innaha ʿalayhim muʾsadah}: It is closed down upon those tormented therein.

9 {Fi ʿamadim mumaddadah}: It is locked with long and extended columns so that they are not able to come out.

Q8: Recite Surat al-Fīl and explain it.

Answer: Surat al-Fīl and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِأَصۡحَٰبِ ٱلۡفِيلِ ١ أَلَمۡ يَجۡعَلۡ كَيۡدَهُمۡ فِي تَضۡلِيلٖ ٢ وَأَرۡسَلَ عَلَيۡهِمۡ طَيۡرًا أَبَابِيلَ ٣ تَرۡمِيهِم بِحِجَارَةٖ مِّن سِجِّيلٖ ٤ فَجَعَلَهُمۡ كَعَصۡفٖ مَّأۡكُولِۢ ٥﴾ [الفيل: 1-5]

{1Alam tara kayfa fa‘ala rabbuka bi ashābil fīl (Have you not seen how your Lord dealt with the people of the Elephant)? 2 Alam yaj‘al kaydahum fi tadlīl (Did He not turn their scheme into a total loss)? 3 Wa arsala ‘alayhim tayran abābīl (He sent against them swarms of birds) , 4 Tarmīhim bihijāratim min sijjīl (pelting them with stones of baked clay)5 Faja‘alahum ka‘asfim ma’akūl (leaving them like chewed up and trampled chaff).}[Surat al-Fīl: 1-5]

Interpretation

1 {Alam tara kayfa fa‘ala rabbuka bi ashābil fīl}:Did you not know - O Messenger - what your Lord did to Abrahah and his companions, the people of the Elephant, when they wanted to demolish the Ka‘bah?

2. {Alam yaj‘al kaydahum fi tadlīl}:Allah turned their evil scheme to demolish it into a total loss; thus, they did not attain what they had wished for, namely turning people away from the Ka‘bah and destroying it.

3. {Wa arsala ‘alayhim tayran abābīl}: And He sent against them birds in flocks.

4 {Tarmīhim bihijāratim min sijjīl} : Pelting them with stones of baked clay.

5 {Faja‘alahum ka‘asfim ma’akūl}:Allah made them like leaves that are eaten and trodden by animals.

Q9: Recite Surat Quraysh and explain it.

Answer: Surat Quraysh and its Interpretation.

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿ لِإِيلَٰفِ قُرَيۡشٍ ١ إِۦلَٰفِهِمۡ رِحۡلَةَ ٱلشِّتَآءِ وَ ٱلصَّيۡفِ ٢ فَلۡيَعۡبُدُواْ رَبَّ هَٰذَا ٱلۡبَيۡتِ ٣ ٱلَّذِيٓ أَطۡعَمَهُم مِّن جُوعٖ وَءَامَنَهُم مِّنۡ خَوۡفِۭ ٤﴾ [قريش: 1-4]

{1Li-’ īlāfi quraysh (For the accustomed security of Quraysh), 2 ’Īlāfihim rihlatash shitā’i was-sayf (secure in their winter and summer journeys). 3 Faly‘abudu rabba hādhal-bayt (Let them worship the Lord of this [Sacred] House)4Alladhī at‘amahum min jū‘iw-wa-āmanahum min khawf (Who fed them against hunger and made them secure against fear).} [Surat Quraysh: 1-4]

Interpretation

1. {Li-’īlāfi quraysh}: This refers to the winter and summer journeys that they were accustomed to.

2 {’Īlāfihim rihlatash shitā’i was-sayf}: They were secure in their winter journey to Yemen and in their summer journey to the Levant.

3 {Faly‘abudu rabba hādhal-bayt}:Let them worship Allah, the Lord of this Sacred House, alone. He is the One Who facilitated that journey for them; so, let them not associate any partners with Him.

4 {Alladhī at‘amahum min jū‘iw-wa-āmanahum min khawf}:Who fed them against hunger and made them secure against fear by making the Arabs revere Al-Haram (the Sacred Precinct) and its people.

Q10: Recite Surat al-Mā‘ūn and explain it.

Answer: Surat al-Mā‘ūn and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿أَرَءَيۡتَ ٱلَّذِي يُكَذِّبُ بِٱلدِّينِ ١ فَذَٰلِكَ ٱلَّذِي يَدُعُّ ٱلۡيَتِيمَ ٢ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ٣ فَوَيۡلٞ لِّلۡمُصَلِّينَ ٤ ٱلَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ ٥ ٱلَّذِينَ هُمۡ يُرَآءُونَ ٦ وَيَمۡنَعُونَ ٱلۡمَاعُونَ ٧﴾ [الماعون: 1-7]

{1 Ara’aytal ladhī yukadhdhibu bid-dīn (Have you seen the one who denies the Recompense)? 2 Fadhālikal ladhī yaduʻul-yatīm (Such is the one who repulses the orphan harshly) , 3 Wa la yahuddu ʻala taʻāmil miskīn (and does not urge others to feed the needy). 4 Fa waylul-lil musallīn (So woe to those who pray) , 5 Alladhīna hum ʻan salātihim sāhūn (but are heedless of their prayer) ; 6 Alladhīna hum yurā’ūn (those who only show off) , 7 Wa yamnaʻūnal māʻūn (and withhold even the small kindnesses).} [Surat al-Māʻūn: 1-7]

Interpretation

1. {Ara’aytal ladhī yukadhdhibu bid-dīn}: Did you know the one who denies recompense on the Day of Judgment?

2 {Fadhālikal ladhī yaduʻul-yatīm}:Such is the one who repulses the orphan harshly.

3 {Wa la yahuddu ʻala taʻāmil miskīn}:He does not urge himself or others to feed the poor.

4 {Fa waylul-lil musallīn}:Woe and torment to those who pray.

5 {Alladhīna hum ʻan salātihim sāhūn}: Those who are heedless of their prayer until its prescribed time has passed.

6 {Alladhīna hum yurā'ūn}: Those who only show off by praying and doing good deeds, and who do not dedicate them with sincerity to Allah.

7 {Wa yamna'ūnal mā'ūn}: And they withhold anything that could be of help to others no matter how small it is.

Q11: Recite Surat al-Kawthar and explain it.

Answer: Surat al-Kawthar and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١ فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ ٢ إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ٣﴾ [الكوثر: 1-3]

{1Innā a'taynākal kawthar (We have surely given you [O Prophet] Al-Kawthar [abundance])2Fasalli li rabbika wanhar (so pray and sacrifice to your Lord alone).3Inna shāni'aka huwal abtar (Indeed, the one who hates you is truly cut off [from all goodness]).}[Surat al-Kawthar: 1-3]

Interpretation

1 {Innā a'taynākal kawthar}:We have given you, O Messenger, abundant goodness that includes the Kawthar River in Paradise.

2 {Fasalli li rabbika wanhar}: So, be thankful to Allah for this blessing by praying and sacrificing to Him alone, contrary to what the polytheists do when they seek closeness to their idols by offering sacrifices to them.

3 {Inna shāni'aka huwal abtar}: The one who hates you is, indeed, the one who is cut off from all goodness, the one

who is forgotten, and the one who is ill-spoken of whenever mentioned.

Q12: Recite Surat al-Kāfirūn and explain it.

Answer: Surat al-Kāfirūn and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿قُلۡ يَٰٓأَيُّهَا ٱلۡكَٰفِرُونَ ١ لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ٢ وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٣ وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ ٤ وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٥ لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ ٦﴾ **[الكافرون: 1-6]**

{1 Qul yā ayyuhal kāfirūn (Say, “O disbelievers), 2 Lā a‘budu ma t‘abudūn (I do not worship what you worship), 3 Wa lā antum ‘ābidūna mā a‘bud (nor do you worship what I worship). 4 Wa lā ana ‘ābidum ma ‘abattum (Never will I worship what you worship) , 5 Wa lā antum ‘ābidūna mā a‘bud (nor will you ever worship what I worship).6Lakum dīnukum wa liya dīn (You have your religion and I have my religion).} [Surat al-Kāfirūn: 1-6]

Interpretation

1 {Qul yā ayyuhal kāfirūn}: Say - O Messenger -: O you who disbelieve in Allah.

2 {Lā a‘budu ma t‘abudūn}:I do not and I will not worship the idols that you worship.

3 {Wa lā antum ‘ābidūna mā a‘bud}: Nor do you worship what I worship, namely, Allah alone.

4 {Wa lā ana ‘ābidum ma ‘abattum}: Nor will I worship the idols that you worship.

5 {Wa lā antum ‘ābidūna mā a‘bud}:Nor do you worship what I worship, namely, Allah alone.

6 {Lakum dīnukum wa liya dīn}: You have your own religion that you invented, and I have my religion that Allah revealed to me.

Q13: Recite Surat an-Nasr and explain it.

Answer: Surat an-Nasr and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿وَٱلۡعَصۡرِ ١ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ٣﴾ [العصر: 1-3]

{1Idha jā’a nasrullāhi walfat-h (When there comes Allah’s help and the conquest),2 Wa ra’aytan nāsa yadkhulūna fi dīnillāhi afwāja (and you see people entering Allah’s religion in multitudes),3 Fasabbih bihamdi rabbika wastaghfirh, innahu kāna tawwāba (then glorify the praise of your Lord and ask His forgiveness. Indeed, He is ever Accepting of Repentance).} [Surat an-Nasr: 1-3]

Interpretation

1 {Idha jā’a nasrullāhi walfat-h}: When Allah grants victory and strength to your religion - O Messenger - and when the Conquest of Makkah takes place.

2{Wa ra’aytan nāsa yadkhulūna fi dīnillāhi afwāja}: And you see people embracing Islam one delegation after another.

3 {Fasabbih bihamdi rabbika wastaghfirh, innahu kāna tawwāba}: You should know, then, that this is a sign that your mission is about to end and that you are about to die and meet your Lord. Thus, glorify the praise of your Lord,

out of gratitude for His blessing of the victory and conquest, and seek His forgiveness, for indeed, He accepts the repentance of His slaves and forgives them.

Q14: Recite Surat al-Masad and explain it.

Answer: Surat al-Masad and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿تَبَّتۡ يَدَآ أَبِي لَهَبٖ وَتَبَّ ١ مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ ٢ سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ ٣ وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ ٤ فِي جِيدِهَا حَبۡلٞ مِّن مَّسَدِۭ ٥﴾ [المسد: 1-5]

{1Tabbat yadā abi Lahabiw-wa tabb (May the hands of Abu Lahab perish, and may he perish)! 2 Mā aghna ‘anhu māluhu wa ma kasab (Neither his wealth nor his worldly gains will avail him). 3 Sayasla nāran dhāta lahab (He will burn in a Flaming Fire) , 4 Wamra’atuhu hammālatal-hatab (and so will his wife, the carrier of firewood) , 5 Fi jīdiha hablum mim-masad (around her neck will be a rope of palm fiber).} [Surat al-Masad: 1-5]

Interpretation

1 {Tabbat yadā abi Lahabiw-wa tabb}: May the hands of the Prophet’s uncle, Abu Lahab ibn ‘Abd al-Muttalib, perish, just as his deeds perished because he used to abuse the Prophet (may Allah’s peace and blessings be upon him}.

2 {Mā aghna ‘anhu māluhu wa ma kasab}: Were his wealth and children of any use to him? They could neither save him from torment nor bring him mercy.

3 {Sayasla nāran dhāta lahab}: On the Day of Judgment, he will enter Hellfire where he will suffer from its heat.

4 {Wamra'atuhu hammālatal-hatab}: His wife, 'Umm Jamīl, who used to hurt the Prophet (may Allah's peace and blessings be upon him) by throwing thorns in his way, will also enter Hellfire.

5 {Fi jīdiha hablum mim-masad}: She will be driven to Hellfire by a tight rope around her neck.

Q15: Recite Surat al-Ikhlās and explain it.

Answer: Surat al-Ikhlās and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ٣ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤﴾ [الإخلاص: 1-4]

{1 Qul huwallāhu ahad (Say: "He is Allah, the One); 2 Allāhus-samad (Allah, the Eternal Refuge). 3 Lam yalid wa lam yūlad (He neither begets nor is He begotten) , 4 Wa lam yakul lahu kufuwan ahad (and there is none comparable to Him)."} [Surat al-Ikhlās: 1-4]

Interpretation

1 {Qul huwallāhu ahad}: Say - O Messenger -: He is Allah; there is no god worthy of worship but Him.

2 {Allāhus-samad}: It means that all the needs of His creation are being raised to Him.

3 {Lam yalid wa lam yūlad}: Allah Almighty neither has a child nor does He have a father.

4 {Wa lam yakul lahu kufuwan ahad}: None of His creation is like Him.

Q16: Recite Surat al-Falaq and explain it.

Answer: Surat al-Falaq and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)

﴿قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ١ مِن شَرِّ مَا خَلَقَ٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ٥﴾ [الفلق: 1-5]

{1 Qul a'ūdhu bi rabbil-falaq (Say, "I seek refuge with the Lord of the daybreak), 2 Min sharri ma khalaq (from the harm of all what He has created); 3 Wa min sharri ghāsiqin idha waqab (from the harm of night's darkness when it spreads around),4Wa min sharrin-naffāsāti fil 'uqad (from the harm of the sorceresses who blow on knots),5Wa min sharri hāsidin idha hasad (And from the harm of the envier when he envies).}[Surat al-Falaq: 1-5]

Interpretation

1 {Qul a'ūdhu bi rabbil-falaq}:Say - O Messenger -: I resort to and seek refuge with the Lord of the morning.

2 {Min sharri ma khalaq}: From the evil of the harmful creatures.

3 {Wa min sharri ghāsiqin idha waqab}: And I seek refuge with Allah from the evils of what appears at night like beasts and thieves.

4 {Wa min sharrin-naffāsāti fil 'uqad}: And I seek refuge with Allah from the evil of the sorceresses who blow on knots.

5 {Wa min sharri hāsidin idha hasad}: And from the evil of the one who hates and envies people for the blessings that Allah bestowed on them, as he wishes that they would no longer enjoy such blessings and wishes that harm be inflicted on them.

Q17: Recite Surat an-Nās and explain it.

Answer: Surat an-Nās and its Interpretation

Bismillāhir Rahmānir Rahīm (In the name of Allah, the Most Compassionate, the Most Merciful).

﴿قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١ مَلِكِ ٱلنَّاسِ ٢ إِلَٰهِ ٱلنَّاسِ ٣ مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ٤ ٱلَّذِي يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ ٥ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ٦﴾ [الناس: 1-6]

{1 Qul a'ūdhu birabbin nās (Say, "I seek refuge with the Lord of mankind), 2 Malikin nās (the Sovereign of mankind), 3 Ilāhin nās (the God of mankind), 4 Min sharril waswāsil khannās (from the harm of the lurking whisperer), 5 Alladhi yuwaswisu fi sudūrin nās (who whispers into the hearts of mankind),6Minal jinnati wannās (from among jinn and mankind)."}[Surat an-Nās: 1-6]

Interpretation

1 {Qul a'ūdhu birabbin nās}:Say - O Messenger -: I resort to and seek refuge with the Lord of the morning.

2 {Malikin nās}: He manages their affairs as He wills, and He is their only Owner.

3 {Ilāhin nās}: Their true God, and there is no God other than Him worthy of their worship.

4 {Min sharril waswāsil khannās}: From the evil of the devil, who whispers to people.

5 {Alladhi yuwaswisu fi sudūrin nās}: Who whispers into the hearts of mankind.

6 {Minal jinnati wannās}: It means that the whisperer could be from mankind or from the jinn.

****

The Hadīth Section The Hadīth

Hadīth: It is everything attributed to the Prophet (may Allah's peace and blessings be upon him) in terms of words, deeds, approvals, and physical or moral qualities.

First Hadīth

Q1: Complete the following Hadīth: "Indeed, the reward of deeds depends on the intentions...", and mention some of its benefits.

Answer: The Commander of the Believers, Abu Hafs' Umar ibn al-Khattāb (may Allah be pleased with him), reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:"**Indeed, the reward of deeds depends on the intentions, and each person will be rewarded according to what he intended. So, he whose migration is for the sake of Allah and His Messenger, then his migration will be for the sake of Allah and His Messenger, and he whose migration is to achieve some worldly gain or to take some woman in marriage, then his migration will be for that which he migrated for.**"[Narrated by Al-Bukhāri and Muslim]

Benefits of the Hadīth

1. Every deed requires intention, such as prayer, fasting, pilgrimage, etc.

2. The intention must be dedicated with full sincerity to Allah Almighty.

Second Hadīth

Q2: Complete the following Hadīth: "Whoever introduces in this matter of ours ..." and mention some of its benefits.

Answer: The Mother of the Believers, umm 'Abdullah' Ā'ishah (may Allah be pleased with her), reported that the

Prophet (may Allah's peace and blessings be upon him) said:"Whoever introduces in this matter of ours (the religion) something that does not belong to it will be rejected."[Narrated by Al-Bukhari and Muslim]

Benefits of the Hadīth

1. Prohibition of introducing new things in the religion.

2. Innovated actions in religion are rejected and unacceptable.

Third Hadīth

Q3: Complete the following Hadīth: "While we were sitting one day with the Messenger of Allah (may Allah's peace and blessings be upon him) ..." and mention some of its benefits.

Answer: ʻUmar ibn al-Khattāb (may Allah be pleased with him) reported:"**While we were one day sitting with the Messenger of Allah (may Allah's peace and blessings be upon him), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of travel were visible on him, and none of us knew him. He sat down close to the Prophet (may Allah's peace and blessings be upon him), resting his knees against the knees of the Prophet (may Allah's peace and blessings be upon him) and placing his palms over his thighs, and said: 'O Muhammad, tell me about Islam.' The Messenger of Allah (may Allah's peace and blessings be upon him) replied: 'Islam is to testify that there is no god except Allah and that Muhammad is His Messenger, to perform prayer, give Zakah, fast Ramadān, and perform Hajj to the House (the Ka'bah) if you have the**

means to perform it.' He said: 'You have spoken the truth.' We were surprised at his questioning him and then declaring that he spoke the truth. He said: 'Tell me about Imān (faith).' He (the Prophet) answered: 'It is to believe in Allah, His angels, His Books, His messengers, the Last Day, and in destiny with its good and evil aspects.' He said: 'You have spoken the truth.' Then he (the man) said: 'Tell me about Ihsān (excellence).' He (the Prophet) answered: 'It is to worship Allah as though you see Him, but if you cannot see Him, He indeed sees you.' He said: 'Tell me about the Hour.' He (the Prophet) said: 'The one questioned knows no more than the questioner.' So, he said: 'Then tell me about its signs.' He said: 'When the slave girl gives birth to her mistress, and when you see the barefooted, the naked, and the destitute shepherds (competing with one another in) making lofty buildings.' Then the man left. He (the Prophet) waited a while and then he said: 'O 'Umar, do you know who that questioner was?' I replied: 'Allah and His Messenger know best.' He said: 'That was Jibrīl (Gabriel). He came to teach you your religion.'"[Narrated by Muslim]

Benefits of the Hadīth

1. Mentioning the five pillars of Islam, which are:

- Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah.
- Establishing the prayer.
- Giving Zakah.
- Fasting Ramadān.

- Performing Hajj to the Sacred House of Allah.

2. Mentioning the pillars of Imān, which are:

- Believing in Allah.

2. Belief in His angels.

3. Belief in His books.

4. Belief in His messengers.

5. Belief in the Last Day.

6. Belief in destiny, with the pleasant and unpleasant aspects thereof.

3. Mentioning the pillar of Ihsān, which is only one pillar, and that is to worship Allah as if you see Him, for if you cannot see Him, He indeed sees you.

4. None knows the exact time of the Hour except Allah Almighty.

Fourth Hadīth

Q4: Complete the following Hadīth: "The most perfect of the believers in faith..." and mention some of its benefits.

Answer: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"**The most perfect believer in faith is the one who has the most excellent morals**."[Narrated by At-Tirmidhi, who judged it as Hasan Sahīh (sound authentic)]

Benefits of the Hadīth

1. Encouraging good morals.

2. The perfection of morals is part of the perfection of faith.

3. Imān (faith) increases and decreases.

Fifth Hadīth

Q5: Complete the following Hadīth: "Whoever swears by other than Allah..." and mention some of its benefits.

Answer: Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) said:"**Whoever swears by other than Allah, has indeed committed an act of disbelief or Shirk (polytheism).**"[Narrated by At-Tirmidhi]

Benefits of the Hadīth

- Swearing by other than Allah Almighty is impermissible.

- Swearing by other than Allah Almighty is an act of minor Shirk (polytheism).

Sixth Hadīth

Q6: Complete the following Hadīth: "None of you truly believes until I am dearer to him..." and mention some of its benefits.

Answer: Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"**None of you truly believes until I am dearer to him than his father, his children, and all people**."[Narrated by Al-Bukhari and Muslim]

Benefits of the Hadīth

- We should love the Prophet (may Allah's peace and blessings be upon him) more than all people.

- This is part of perfect Imān (faith).

Seventh Hadīth

Q7: Complete the following Hadīth: "None of you truly believes until he loves for his brother..." and mention some of its benefits.

Answer: Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"**None of you truly believes until he loves for his brother what he loves for himself**."[Narrated by Al-Bukhari and Muslim]

Benefits of the Hadīth

1. A believer should love for the believers what he loves for himself of goodness.

2. This is part of perfect faith.

Eighth Hadīth

Q8: Complete the following Hadīth: "By the One in Whose Hand my soul is..." and mention some of its benefits.

Answer: Abu Sa'īd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"**By the One in Whose Hand my soul is, it (surat al-Ikhlās) is equivalent to one-third of the Qur'an.**"[Narrated by Al-Bukhāri]

Benefits of the Hadīth

1. Merit of Surat al-Ikhlās.

2. It is equivalent to one-third of the Qur'an.

Ninth Hadīth

Q9: Complete the following Hadīth: "There is no might and no strength except through Allah..." and mention some of its benefits.

Answer: Abu Mūsa (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"**La hawla wala quwwata illa billāh (there is no might and no strength except through Allah) is one of the treasures of Paradise**."[Narrated by Al-Bukhāri and Muslim]

Benefits of the Hadīth

1. The merit of these words, which is one of the treasures of Paradise.

2. Abandoning one's power and strength and reliance on Allah Almighty alone.

Tenth Hadīth

Q10: Complete the following Hadīth: "Indeed, there is a piece of flesh in the body...", and mention some of its benefits.

Answer: An-Nuʻmān ibn Bashīr (may Allah be pleased with him and his father) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say:"**Indeed, there is a piece of flesh in the body; if it is upright then the entire body will be upright, and if it is corrupt then the entire body will be corrupt; indeed, it is the heart**."[Narrated by Al-Bukhāri and Muslim]

Benefits of the Hadīth

1. Uprightness of the heart ensures one's apparent and hidden uprightness.

2. Paying attention to the uprightness of the heart because a human's uprightness is dependent upon it.

Eleventh Hadīth

Q11: Complete the following Hadīth: "One whose last words are: La ilāha illallāh...", and mention some of its benefits.

Answer: Muʻādh ibn Jabal (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"**One whose last words are: 'La ilāha illallāh** (there is no god but Allah)' will enter Paradise."[Narrated by Abu Dāwūd]

Benefits of the Hadīth

1. The merit of "La ilāha illallāh" (there is no god but Allah) and how it is a cause for admitting one into Paradise.

2. The merit of the one whose last words are: "La ilāha illallāh" (there is no god but Allah).

Twelfth Hadīth

Q12: Complete the following Hadīth: "A believer is neither a slanderer nor an invoker of curse...", and mention some of its benefits.

Answer: ʻAbdullah ibn Masʻūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"A believer is neither a slanderer nor an invoker of curse, nor is he indecent or foulmouthed."[Narrated by At-Tirmidhi]

Benefits of the Hadīth

1. Prohibition of all false and foul speech.

2. Description of the believer's speech.

Thirteenth Hadīth

Q13: Complete the following Hadīth: "It is from the best of Muslim character...", and mention some of its benefits.

Answer: Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"It is from the best of Muslim character to leave that which is not of one's concern."[Narrated by At-Tirmidhi and others]

Benefits of the Hadīth

1. One should not interfere in others' religious or worldly affairs.

2. Not interfering with others' affairs is part of one's perfect Islam.

Fourteenth Hadīth

Q14: Complete the following Hadīth: "Whoever recites a letter from the Book of Allah...", and mention some of its benefits.

Answer: ʻAbdullah ibn Masʻūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"**Whoever recites a letter from the Book of Allah will be credited with a good deed, and the good deed receives a ten-fold reward. I am not saying that Alif-Lām-Mīm is one letter, but Alif is a letter, Lām is a letter and Mīm is a letter.**"[Narrated by At-Tirmidhi]

Benefits of the Hadīth

1. Merit of reciting the Qur'an.

2. One is given rewards for every single letter he recites

****

Islamic Manners SectionThe Manners

Islamic Etiquettes: It is the set of commendable behaviors, deeds, and acts prescribed by the Islamic Shariah including the etiquettes towards Allah Almighty and the etiquettes towards His creatures.

Courtesy with Allah Almighty

Q1: How should one show courtesy to Allah Almighty?

Answer: One should show courtesy to Allah Almighty by

1. Magnifying Him.The Almighty said:

﴿وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦ وَٱلۡأَرۡضُ جَمِيعٗا قَبۡضَتُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطۡوِيَّٰتُۢ بِيَمِينِهِۦۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٦٧﴾ [الزمر: 67]

{They did not revere Allah's true reverence. On the Day of Resurrection, the whole earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and exalted is He above all what they associate with Him!} [Surat az-Zumar: 67]

2. Worshiping Him alone without associating a partner with Him.Allah Almighty says:

﴿وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ ٥﴾ [البينة: 5]

{Although they were commanded only to worship Allah with sincere devotion to Him, being inclined to true faith.} [Surat al-Bayyinah: 5]

2. Obeying him.The Almighty said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبۡطِلُوٓاْ أَعۡمَٰلَكُمۡ ٣٣﴾ [محمد: 33]

{O you who believe, obey Allah.} [Surat Muhammad: 24]

3. Refraining from disobeying him.Allah Almighty says:

﴿وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدۡخِلۡهُ نَارًا خَٰلِدٗا فِيهَا وَلَهُۥ عَذَابٞ مُّهِينٞ ١٤﴾ [النساء: 14]

{But whoever disobeys Allah and His Messenger and transgresses His limits, He will cause him to enter the Fire, abiding therein forever, and for him there will be a humiliating punishment.} [Surat an-Nisā': 86]

5. Showing gratitude to Him and praising Him for His countless favors and blessings.

The Almighty said:

﴿وَهُوَ ٱلَّذِي سَخَّرَ ٱلۡبَحۡرَ لِتَأۡكُلُواْ مِنۡهُ لَحۡمٗا طَرِيّٗا وَتَسۡتَخۡرِجُواْ مِنۡهُ حِلۡيَةٗ تَلۡبَسُونَهَا وَتَرَى ٱلۡفُلۡكَ مَوَاخِرَ فِيهِ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٤﴾ [النحل: 14]

{And be grateful for Allah's blessings, if it is Him that you worship.} [Surat an-Nahl: 98]

6. Showing patience regarding what He decrees.Allah Almighty says:

﴿وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ وَٱصۡبِرُوٓاْۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ٤٦﴾ [الأنفال: 46]

{And be steadfast, for Allah is with those who are steadfast.} [Surat al-Anfāl: 27]

Courtesy with the Messenger of Allah (may Allah's peace and blessings be upon him).

Q2: How should one show courtesy to the Messenger of Allah (may Allah's peace and blessings be upon him)?

Answer: One should show courtesy to him by:

1. Following him and taking him as a role model.

The Almighty said:

﴿لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا ٢١﴾ [الأحزاب: 21]

{Indeed, in the Messenger of Allah, you have an excellent example for those who look forward to Allah and the Last Day and remember Allah much.} [Surat al-Ahzāb: 59]

2. Obeying him.
3. Refraining from disobeying him.

The Almighty said:

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ وَمَن تَوَلَّىٰ فَمَآ أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ حَفِيظٗا ٨٠﴾ [النساء: 80]

{Whoever obeys the Messenger has indeed obeyed Allah. But anyone who turns away, We have not sent you [O Prophet] as a keeper over them.} [Surat an-Nisā': 86]

4. Believe his reports.The Almighty said:

﴿وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ ٣ إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ ٤﴾ [النجم: 3-4]

{Nor does he speak out of his own desire. * It is but a revelation sent down [to him].} [Surat an-Najm: 3-4]

5. Not introducing new things by adding to his Sunnah.The Prophet (may Allah's peace and blessings be upon him) said:"**Whoever introduces something to this matter of ours (religion) which is not part of it, will have it rejected**."[Narrated by Al-Bukhari and Muslim]

6. Loving him more than oneself and all people.The Prophet (may Allah's peace and blessings be upon him) said:"**None of you truly believes until I am dearer to him than his father, his children, and all people**."[Narrated by Al-Bukhari and Muslim]

7. Revering and supporting him and his Sunnah.Allah Almighty says:

﴿لِّتُؤۡمِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكۡرَةٗ وَأَصِيلًا ٩﴾ [الفتح: 9]

{So that you may believe in Allah and His Messenger, support and revere him.} [Surat al-Fat'h: 9]

Courtesy with Parents

Q3: How should one show courtesy to one's parents?

Answer: One should show courtesy to one's parents by:

1. Obeying them in whatever does not involve a sin.
2. Serving them.

3. Helping them.

4. Fulfilling their needs.

5. Supplicating for them.

6. Speaking politely with them, as it is impermissible to say even "Uff", which is the slightest word expressing annoyance.

7. Smiling at them and refraining from frowning at them.

8. Not raising one's voice when talking to them, listening to them without any interruption, and not calling them by their names; rather, one should say "dad" and "mom".

9. Seeking permission before entering when they are in their room.

10. Kissing their heads and hands.

The Almighty said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًاۚ إِمَّا يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَآ أَوۡ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفّٖ وَلَا تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلٗا كَرِيمٗا ٢٣ وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا ٢٤﴾ [الإسراء: 23]

{Your Lord has ordained that you worship none but Him and show kindness to parents. If one or both of them reach old age in your care, do not say to them a word of annoyance nor scold them, rather speak to them noble words,* and lower to them the wing of humility out of mercy, and say, “My Lord, have mercy upon them as they raised me when I was small.”}[Surat al-Isrā’: 37]

In the Hadīth, a man came to the Prophet (may Allah's peace and blessings be upon him) seeking his permission to participate in Jihad, he (may Allah's peace and blessings be upon him) said:"Do you have parents?" The man replied in the affirmative, so the Prophet (may Allah's peace and blessings be upon him) said: "Then strive in serving them."[Narrated by At-Tirmidhi]

Etiquettes of Maintaining Kinship Ties

Q4: How should one maintain kinship ties?

Answer: One should maintain kinship ties by

1. Visiting relatives like brothers, sisters, paternal uncles and aunts, maternal uncles and aunts, etc.

2. Showing kindness to them in words and deeds and offering them help.

3. Calling them and checking on them.

The Almighty said:

﴿فَهَـٰ لۡ عَسَيۡتُمۡ إِن تَـوَلَّيۡتُمۡ أَن تُفۡسِـدُواْ فِي ٱلۡأَرۡضِ وَتُقَطِّعُوٓاْ أَرۡحَامَكُمۡ ٢٢ أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَـمَّهُمۡ وَأَعۡمَىٰٓ أَبۡصَـٰرَهُمۡ ٢٣﴾ [محمد: 22-23]

{Then, if you turn away, what else can be expected but that you will spread corruption in the land and sever your ties of kinship?} [Surat Muhammad: 24]

The Hadīth states:"The one who severs the ties of kinship will not enter Paradise."[Narrated by Muslim]

Etiquettes of Brotherhood in Islam

Q5: How should one act with one's brothers and friends?

Answer: 1. Loving good people and taking them as friends.

2. Avoiding the company of evil people.The Hadīth states:"Do not accompany except a believer and let none eat your food except a pious person."[Narrated by At-Tirmidhi and Abu Dāwūd]

3. Greeting and shaking hands with one's brothers.The Hadīth states:"Not two Muslims meet and shake hands except that their sins are forgiven before they part."[Narrated by Abu Dāwūd and At-Tirmidhi]

4. Visiting them when they are sick and supplicating to Allah to cure them.

5. Saying: "Yarhamukallāh" (May Allah have mercy upon you) to the one who sneezes.

6. Accepting their invitation to visit them.The Hadīth states:"**A Muslim owes another Muslim five rights: responding to the greeting, visiting the sick, following the funerals, accepting the invitation, and responding to the sneezing person with supplication**."[Narrated by Al-Bukhari and Muslim]

7. Offering advice to them.The Hadīth states:"**Whoever advises his brother with something knowing that the right council lies in something else, has indeed betrayed him**."[Narrated by Abu Dāwūd]

8. Supporting them when wronged and preventing them from committing oppression.The Messenger of Allah (may Allah's peace and blessings be upon him) said:"**Support your brother whether he is an oppressor or oppressed." A man said: "O Messenger of Allah, I support him if he is oppressed, but how should I support him if he is an oppressor?" The Prophet (may Allah's peace and blessings be upon him) said: "Support him by stopping - or preventing - him from oppression. This is indeed supporting him**."[Narrated by Al-Bukhāri]

9. Loving for a Muslim brother what one loves for himself.In the Hadīth, Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"None of you truly believes until he loves for his brother what he loves for himself."[Narrated by Al-Bukhari and Muslim]

10. Helping them when needed.The Hadīth states:"And Allah helps His slave as long as he helps his brother."[Narrated by Muslim]

11. Refraining from harming them with words or deeds.The Hadīth states:"The true Muslim is the one from whose tongue and hand Muslims are safe."[Narrated by Al-Bukhari and Muslim]

12. Keeping their secrets.The Hadīth states:"When a man says something and then turns around, it is a trust."[Narrated by At-Tirmidhi and Abu Dāwūd]

13. Refraining from insulting, backbiting, despising, envying, spying on, or cheating them.

The Hadīth states:"A Muslim is the brother of a Muslim; he does not wrong him, he does not fail him, and he does not despise him. It is enough evil for a Muslim to hold his Muslim brother in contempt."[Narrated by Al-Bukhāri and Muslim]

Etiquettes of Neighbors

Q6: What are the etiquettes of neighbors?

Answer: 1. Showing kindness to one's neighbor in words and deeds and offering help when needed.

2. Congratulating them on happy occasions like Eid, marriage, etc.

3. Visiting them when they are sick and consoling them when being afflicted.

4. Offering them as much as possible of the food that one cooks.

5. Refraining from harming them with words or deeds.

6. Not disturbing them with loud voices, not spying on them, but being patient with them.

The Almighty said:

﴿ وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخۡتَالٗا فَخُورًا٣٦﴾ [النساء: 36]

{Worship Allah and do not associate any partners with Him. Be kind to parents, relatives, orphans, the needy, near and distant neighbors, close friends, wayfarers, and slaves whom you own. For Allah does not like those who are arrogant and boastful.} [Surat an-Nisā': 86]

The Messenger of Allah (may Allah's peace and blessings be upon him) also said:"O Abu Dharr, if you cook broth, increase the amount of water in it and maintain your neighbors."[Narrated by Muslim]

In the Hadīth reported from the Prophet (may Allah's peace and blessings be upon him) he said:"Whoever believes in Allah and the Last Day should not harm his neighbor."[Narrated by Al-Bukhari and Muslim]

Hospitality Etiquettes

Q7: What are the etiquettes that the host and the guest must follow?

Answer: 1. Accepting the host's invitation.

2. Seeking permission and arranging an appointment when visiting someone.

3. Seeking permission before entering.

4. Not staying for too long during a visit.

5. Lowering the gaze from the host's family.

6. Welcoming the guest and receiving him with cheerfulness and friendly words.

7. Seating the guest in the best place.

8. Honoring the guest by offering him food and drink.

The Almighty said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٢٧﴾ [النور: 27]

{O you who believe, do not enter any house other than your own until you ask permission and greet their dwellers. That is best for you so that you may take heed.} [Surat an-Nūr: 58]

The Hadīth states:"Allah has enjoined seeking permission only because of the sight."[Narrated by Al-Bukhāri and Muslim]

Moreover, the Prophet (may Allah's peace and blessings be upon him) said:"Whoever believes in Allah and the Last Day, let him honor his guest."[Narrated by Al-Bukhāri and Muslim]

Sickness Etiquettes

Q8: What are the etiquettes of sickness and visiting the sick?

Answer: 1. Putting the right hand on the place where the pain is felt and saying: "Bismillāh" (in the name of Allah) three times, followed by saying: "A'ūdhu bi'izatillāhi wa qudratihi min sharri ma ajidu wa uhādhir" (I seek refuge in the might and power of Allah against what I find and fear) - seven times.

2. Being content and patient with what Allah has decreed.In the Hadīth reported by Umm al-'Alā' (may Allah be pleased with her) she said: "The Messenger of Allah (may Allah's peace and blessings be upon him) visited me while I was sick and said:'Rejoice, O Umm

al-‘Alā’, for Allah removes the Muslim's sins for his illness as fire removes the dross of gold and silver."[Narrated by Abu Dāwūd]

3. Hastening to visit the patient, supplicating for him, and not staying for too long with him.

4. Doing Ruqyah (healing method by the Qur’an and Sunnah) for the sick without him asking for it.

5. Advising him to be patient and to adhere to supplication, prayer, and ritual purity as much as he can.

6. Supplicating for the sick by saying:"As’alullāh al-‘azhīm rabb al-‘arsh al-‘azhīm ay yashfiyak" (I ask Allah the Magnificent, the Lord of the magnificent Throne to cure you) - seven times.

Etiquettes of Seeking Knowledge

Q9: What are the etiquettes of seeking knowledge?

Answer: 1. Dedicating the intention to Allah Almighty with full sincerity.The Hadīth states:"Whoever seeks knowledge to show off before the scholars, or to argue with the foolish, or to impress people and win their praise, Allah will make him enter Hellfire."[Narrated by Ibn Mājah]

2. Acting upon the knowledge that one has learnt.The Hadīth states:"Man's feet will not move from their place on the Day of Resurrection before he is asked about four (things): - and he mentioned - and about his knowledge, did he act upon it?"[Narrated by At-Tirmidhi and Ad-Dārimi]

3. Respecting and revering the teacher in his presence and absence.

4. Sitting politely in his presence.

5. Listening to him attentively without interrupting him.

6. Posing questions politely.

7. Refraining from calling him by his name.

The Hadīth states:"It is out of revering Allah to honor the grey-haired (old) Muslim and the bearer of the Qur'an."[Narrated by Abu Dāwūd]

Assembly Etiquettes

Q10: What are the assembly etiquettes?

Answer: 1. Greeting people in the assembly.

2. Sitting in the first empty place available without asking for anyone's seat or sitting between two people, except with their permission.

3. Making room for others to sit.

4. Not interrupting others' speech.

5. Seeking permission and greeting people before leaving.

Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him):"forbade moving a man from the place he is sitting in to make someone else sit. Instead, make room and spread out."[Narrated by Al-Bukhāri]

The Hadīth states:"When one of you arrives at a gathering, he should say the greeting of Salām (peace). He should also do so when he wants to depart, for the first

greeting is not more meritorious than the last."[Narrated by At-Tirmidhi and Abu Dāwūd]

6. Saying the assembly expiation supplication when the assembly is over. It reads:"Subhānak allāhumma wa bihamdik, ash-hadu allā ilāha illā ant, astaghfiruka wa atūbu ilayk" (Glory be to You, O Allah, and praise. There is no god but You. I seek Your forgiveness and I repent to You).

Sleeping Etiquettes

Q11: What are the sleeping etiquettes?

Answer: 1. Sleeping early.This is supported by the following Hadīth that reads:Abu Barzah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) disliked sleeping before the 'Ishā' prayer and talking after it. [Narrated by Al-Bukhāri]

2. Sleeping in a state of ritual purity.

3. Not sleeping on the belly.

4. Sleeping on the right side while putting the right hand under the right cheek.

5. Dusting off the bed.

The Hadīth states:Al-Barā' ibn 'Āzib (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:"Upon going to bed, perform ablution the way you do for prayer, then lie down on your right side."[Narrated by Al-Bukhāri]

Moreover, Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and

blessings be upon him) saw a man lying down on his belly, so he said:"Verily, Allah does not like this manner of lying down."[Narrated by At-Tirmidhi and Ahmad]

The Prophet (may Allah's peace and blessings be upon him) also said:"When one of you goes to his bed, let him dust off his bed with the end of his lower garment, for indeed he does not know what came unto it after he had left it."[Narrated by Al-Bukhāri]

6. Reciting the bedtime supplications, which are: Āyat al-Kursi, Surat al-Ikhlās, Surat al-Falaq, and Surat an-Nās, three times, saying:"Bismik allāhumma amūtu wa ahyā" (in Your name, O Allah, I die and I live)

7. Waking up to pray Fajr.

8. Saying upon waking up the following:"Alhamdulillāhi alladhī ahyānā ba'damā amātanā wa ilayhi an-nushūr" (Praise be to Allah Who gave us life after having taken it from us and to Him is the resurrection).

Eating Etiquettes

Q12: What are the eating etiquettes?

Answer: 1. Intending by eating and drinking to gain strength to obey Allah Almighty.

2. Washing the hands before eating.

This is supported by the Hadīth of 'Ā'ishah, Mother of the Believers, (may Allah be pleased with her) who said that the Prophet (may Allah's peace and blessings be upon him):"When he wanted to eat and drink, he would wash his hands and then eat and drink."[Narrated by Ahmad]

3. Saying: "Bismillāh" (in the name of Allah), eating with the right hand, and from what is near you, not from the middle of the plate or from what is in front of others.

This is supported by the following Hadīth that reads:"O boy, mention Allah's name, eat with your right hand, and eat from what is nearer to you."[Narrated by Al-Bukhāri and Muslim]

4. In case of forgetting to say "Bismillāh" before eating, one should say: "Bismillāh awwaluhu wa ākhiruh" (in the name of Allah, in the beginning and the end).

This is supported by the Hadīth of ‘Ā’ishah, Mother of the Believers, (may Allah be pleased with her) who said that the Prophet (may Allah's peace and blessings be upon him) said:"**When one of you eats food, let him say: Bismillāh (in the name of Allah), but if he forgets to say it at the beginning, then, let him say: Bismillāh fi awwalih wa ākhirih (in the name of Allah in its beginning and in its end).**"[Narrated by At-Tirmidhi and Ahmad]

5. Being content with the available food and not criticizing it, i.e., I eat it if I like it or leave it if I do not.

This is supported by the Hadīth of Abu Hurayrah (may Allah be pleased with him) who said:"The Messenger of Allah (may Allah's peace and blessings be upon him) never found fault with any food. If he liked it, he would eat it, or else he would leave it."[Narrated by Al-Bukhāri and Muslim]

6. Eating a few mouthfuls and refraining from overeating.

The Hadīth states:"The son of Adam does not fill any vessel worse than his stomach. It is enough for the son of Adam to eat a few mouthfuls to straighten his back, but if he is overcome by his own self, then one-third for his food, one-third for his drink, and one-third for his breath."[Narrated by At-Tirmidhi and Ibn Mājah]

7. Not blowing on the food or drink and waiting until it cools down.

The Hadīth states:"The Messenger of Allah (may Allah's peace and blessings be upon him) forbade blowing on the food and drink."[Narrated by Ahmad and Ibn Mājah]

8. Eating together with one's family or guests.

This is supported by the Hadīth in which a man said to the Prophet (may Allah's peace and blessings be upon him): We eat but we do not get satiated. He said:"Perhaps you eat separately. Get together over your food and mention the name of Allah Almighty, it will be blessed for you."[Narrated by Abu Dāwūd and Ibn Mājah]

9. Not starting to eat before the elders.

10. Mentioning Allah's name before drinking; drinking while sitting; and drinking in three sips without breathing into the container.

This is supported by the following Hadīth that reads:"**When anyone of you drinks, let him not breathe into the container**."[Narrated by Al-Bukhāri and Muslim]

This is also based on the Hadīth of Anas (may Allah be pleased with him) that reads:"**The Prophet (may Allah's peace and blessings be upon him) forbade drinking while standing**."[Narrated by Muslim]

This is also based on the following Hadīth that reads:"The Messenger of Allah (may Allah's peace and blessings be upon him) used to breathe three times in the course of a drink."[Narrated by Muslim]

11. Praising Allah after eating or drinking.

The Hadīth states:"Allah is pleased with a person who eats some food and then praises Him for it, or who drinks some drink and then praises Him for it."[Narrated by Muslim]

Dressing Etiquettes

Q13: What are the etiquettes of dressing?

Answer: 1. Starting by putting on the garment with the right hand and praising Allah.

This is based on the Hadīth of Abu Hurayrah (may Allah be pleased with him) who said that the Prophet (may Allah's peace and blessings be upon him) said:"**When you put on clothes and when you perform ablution, you should begin with your right side**."[Narrated by Abu Dāwūd and Ahmad]

2. Refraining from lengthening the garment beneath the heels

The Hadīth states:"What is below the ankles of the lower garment will be in Hellfire."[Narrated by Al-Bukhāri] The ankles are the two protruding bones on both sides of the foot.

3. Boys should not wear girls' clothes and girls should not wear boys' clothes.

The Hadīth states:"**The Messenger of Allah (may Allah's peace and blessings be upon him) cursed the**

man who wears women's clothes and the woman who wears men's clothes."[Narrated by Abu Dāwūd and Ahmad]

4. Not imitating the disbelievers or the evildoers in the way they dress.

This is supported by the following Hadīth that reads:"**Whoever imitates a people is one of them**."[Narrated by Abu Dāwūd]

5. Mentioning Allah's name when getting undressed.

The Hadīth states:"**The screen that prevents the jinn from seeing the private parts of the children of Adam when getting undressed is provided by saying: Bismillāh (in the name of Allah)**."[Narrated by At-Tabarāni and Ibn Abi Shaybah]

6. Starting with the right when wearing shoes and with the left when taking them off.

This is supported by the Hadīth of ‘Ā’ishah, Mother of the Believers, (may Allah be pleased with her) who said:"**The Prophet (may Allah's peace and blessings be upon him) preferred beginning with the right side when wearing his sandals, combing his hair, purifying himself, and in all of his affairs**."[Narrated by Al-Bukhāri]

Etiquettes of Riding a Mount (Car)

Q14: What are the etiquettes of riding a mount and driving a car?

Answer: 1. Saying: "Bismillāh, alhamdulillāh" (in the name of Allah, praise be to Allah)

﴿لِتَسۡتَوُۥاْ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذۡكُرُواْ نِعۡمَةَ رَبِّكُمۡ إِذَا ٱسۡتَوَيۡتُمۡ عَلَيۡهِ وَتَقُولُواْ سُبۡحَٰنَ ٱلَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقۡرِنِينَ١٣ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ١٤﴾ [الزخرف: 13-14]

{Glory be to Him Who has subjected this for us, for we could not have done it by ourselves.13 It is to our Lord that we will surely return.} [Surat az-Zukhruf: 13-14]

2. In case of passing by a Muslim, greet him with peace.

Etiquettes of the Road

Q15: What are the road etiquettes?

Answer: 1. Walking in a moderate and humble manner.

The Almighty said:

﴿وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ إِنَّكَ لَن تَخۡرِقَ ٱلۡأَرۡضَ وَلَن تَبۡلُغَ ٱلۡجِبَالَ طُولٗا٣٧﴾ [الإسراء: 37]

{Do not walk on the earth arrogantly; you cannot cleave the earth, nor can you reach the mountains in height.} [Surat al-Isrā': 37]

2. Greeting those whom one meets on his way with the greeting of peace.

The Prophet (may Allah's peace and blessings be upon him) was asked: Which deed in Islam is the best? He

said:"**Feeding people and extending the greeting of peace to those you know and those you do not know**."[Narrated by Al-Bukhāri and Muslim]

3. Lowering the gaze and not harming anyone.

4. Enjoining what is good and forbidding what is evil.In the Hadīth reported from the Prophet (may Allah's peace and blessings be upon him) he said:"**Then give the road its due rights." They said: What are its rights? He said: "Lowering the gaze, refraining from doing harm (to others), returning the greeting, enjoining what is good, and forbidding what is evil**."[Narrated by Al-Bukhāri and Muslim]

5. Removing whatever is harmful from the way.

The Hadīth states:"And removing whatever is harmful from the way is charity."[Narrated by Al-Bukhāri and Muslim]

Etiquettes of Entering and Leaving the House

Q16: What are the etiquettes of entering and leaving the house?

Answer: 1. Coming out of the house with the left foot while saying:"Bismillāh, tawakkaltu ʻalallāh, la hawla wala quwwata illa billāh, allāhumma innī aʻūdhu bika an adilla aw udall, aw azilla awa uzall, aw azhlim aw uzhlam, aw ajhal aw yujhal ʻalayy" (In the name of Allah, I rely on Allah and there is no might or strength save in Allah. O Allah, I seek refuge with You from misleading or being misled, from tripping or being tripped, from oppressing or being oppressed, from acting ignorantly or being treated with ignorance).

2. Entering the house with the right foot, saying:"Bismillāhi walajna, wa bismillāhi kharajna, wa ‘ala rabbinā tawakkalna" (In the name of Allah we enter, and in the name of Allah we leave, and on our Lord we rely).

3. Using the Siwāk (tooth-cleaning twig) first, then greeting the household.

The Hadīth states:"Upon entering (his house), he used to start with the Siwāk."[Narrated by Ibn Mājah]

Etiquette of Answering the Call of Nature:

Q17: What are the etiquettes of answering the call of nature?

Answer: 1. Entering with the left foot.

2. Saying the following before entering:"Bismillāh, allāhumma innī a‘ūdhu bika min al-khubth wa al-khabā’ith" (In the name of Allah, O Allah, I seek refuge with You from the male and female devils).

3. Taking nothing inside that has Allah's name on it.

Anas (may Allah be pleased with him) reported:"**On entering the bathroom, the Prophet (may Allah's peace and blessings be upon him) would take off his ring.**"[Narrated by Abu Dāwūd and Ibn Mājah]

4. Screening oneself from others while answering the call of nature.

The Hadīth states:"**What the Messenger of Allah (may Allah's peace and blessings be upon him) liked most to screen himself from others while answering the call of nature with "Hadaf" (an elevation) or "Hā’ish Nakhl" (a date-palm orchard).**"[Narrated by Muslim]

5. Refraining from speaking in the toilet.

6. Refraining from facing the Qiblah or turning one's back to it while urinating or defecating.

This is because the Prophet (peace and blessings of Allah be upon him) said:"**Do not turn your face toward the Qiblah while defecating or urinating, but face toward east or west**."[Narrated by Al-Bukhāri and Muslim]

7. Using the left hand, not the right hand, to remove impurities.

This is supported by the following Hadīth that reads:"**He forbade us from...using the right hand in Istinjā' (cleaning the private parts from impurities).**"[Narrated by Muslim]

8. Refraining from relieving oneself in people's way or their shade.

This is based on the Hadīth of Abu Hurayrah (may Allah be pleased with him) who said that the Prophet (may Allah's peace and blessings be upon him) said:"Beware of the two things that provoke cursing." They said: O Messenger of Allah, what are those two things which provoke cursing? He said: "The one who relieves himself on people's roads or in their shade."[Narrated by Muslim]

9. Washing the hands after relieving oneself.This is based on the Hadīth of Jarīr (may Allah be pleased with him) that reads: I was with the Prophet (may Allah's peace and blessings be upon him) and he went to answer the call

of nature. After relieving himself, he said:"O Jarīr, bring a means of purification." So, I brought him water and he performed Intinjā' with water, and did like this with his hand, rubbing it on the ground. [Narrated by Al-Nasā'i]

10. Coming out of the toilet with the left foot while saying: "Ghufrānak" (Your forgiveness, O Lord).

Mosque Etiquettes

Q18: What are the etiquettes of the mosque?

Answer: 1. Entering the mosque with the right foot while saying:"Bismillāh, allāhummaftah lī abwāba rahmatik" (In the name of Allah, O Allah, open for me the doors of Your mercy).

2. Not sitting down before offering two Rak'ahs (units of prayer).

This is supported by the following Hadīth that reads:"**When one of you enters the mosque, let him not sit down before offering two Rak'ahs.**"[Narrated by Al-Bukhāri and Muslim]

3. Not passing in front of praying people, not seeking lost objects, or selling and buying in mosques.The Prophet (may Allah's peace and blessings be upon him) said:"If the one passing in front of a praying person knew the gravity of his sin, it would be better for him to stand for forty than to pass in front him."[Narrated by Al-Bukhāri and Muslim]

The Prophet (may Allah's peace and blessings be upon him) said:"Whoever hears a man declaring in the mosque about something lost, should say: 'May Allah not restore it

to you,' for indeed mosques are not built for this."[Narrated by Muslim]

The Hadīth states:"**When you see someone selling or buying in the mosque, you should say: 'May Allah not make your trade profitable.'**"[Narrated by At-Tirmidhi and Ad-Dārimi]

4. Being keen on keeping the mosque clean.

In the Hadīth reported from ʻĀ'ishah, Mother of the Believers, (may Allah be pleased with her) she said:"**The Messenger of Allah (may Allah's peace and blessings be upon him) ordered that mosques should be built in localities and that they should be kept clean and perfumed**."[Narrated by At-Tirmidhi, Abu Dāwūd, and Ahmad]

5. Coming out of the mosque with the left foot while saying:"Allāhumma innī as'aluka min fadlik" (O Allah, I ask You for Your favor).

Greeting Etiquettes

Q19: What are the greeting etiquettes?

Answer: 1. On meeting a Muslim, one should start by greeting him with peace saying: "Assalāmu ʻalaykum wa rahmatullāhi wa barakātuh" (may the peace, mercy, and blessings of Allah be upon you). It must be the greeting of peace, and signaling with the hand alone is not enough.

2. Greeting others while having a smile on the face.The Hadīth states:"Do not belittle any good deed, even if it is meeting your brother with a cheerful face."[Narrated by Muslim]

3. Shaking hands with the right hand.

4. When greeted by someone, one should return the greeting with a better or similar one.

Allah Almighty says:

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّواْ بِأَحۡسَنَ مِنۡهَآ أَوۡ رُدُّوهَآۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٍ حَسِيبًا٨٦﴾ [النساء: 86]

{When you are given a greeting, respond with a better greeting or return the same. Indeed, Allah is Reckoner of all things.} [Surat an-Nisā': 86]

5. On meeting a disbeliever, one should not initiate greeting him with the greeting of peace. If he greets you, then return the greeting by saying: "Wa 'alaykum" (and upon you).

This is supported by the following Hadīth that reads:"Do not initiate greeting the Jews or Christians with the greeting of peace."[Narrated by Muslim]

6. The young should greet the old, the riding should greet the walking, the walking should greet the sitting, and the small group should greet the bigger group.The Messenger of Allah (may Allah's peace and blessings be upon him) said:"**The one who is riding should greet the one who is walking, the one who is walking should greet the one who is sitting, and the small group of people should greet the large one**."[Narrated by Al-Bukhāri and Muslim]

7. Not shaking hands with a non-Mahram woman.

In the Hadīth reported from 'Ā'ishah, Mother of the Believers, (may Allah be pleased with her) she said:"No by Allah, the Prophet (may Allah's peace and blessings be

upon him) never touched the hand of any woman (by shaking hands)."[Narrated by Al-Bukhari and Muslim]

Seeking Permission Etiquettes

Q20: What are the etiquettes of seeking permission?

Answer: 1. Seeking permission before entering a place.

2. Seeking permission three times, not more, after which one should leave.

The Hadīth states:"If one of you asks permission (to enter) thrice and permission is not given, he should return."[Narrated by Al-Bukhāri and Muslim]

3. Knocking the door gently and not standing in front of the door; rather, you should stand to its right or left and say: "**As-salāmu ‘alaykum" (peace be upon you).This is supported by the following Hadīth that reads:"When the Messenger of Allah (may Allah's peace and blessings be upon him) came to some people's door, he would not face it straight ahead; rather, he would face its right or left corner and would say: Peace be upon you, peace be upon you.**'"[Narrated by Abu Dāwūd]

4. Not entering the room of one's parents or anyone else before seeking permission, especially before dawn, during the siesta at noon, and after the ‘Ishā’ prayer.

Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِيَسۡتَـٔۡذِنكُمُ ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ مِنكُمۡ ثَلَٰثَ مَرَّٰتٖۚ مِّن قَبۡلِ صَلَوٰةِ ٱلۡفَجۡرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِۚ ثَلَٰثُ عَوۡرَٰتٖ لَّكُمۡۚ لَيۡسَ عَلَيۡكُمۡ وَلَا عَلَيۡهِمۡ جُنَاحُۢ بَعۡدَهُنَّۚ طَوَّٰفُونَ عَلَيۡكُم بَعۡضُكُمۡ عَلَىٰ بَعۡضٖۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٨﴾ [النور: 58]

{O you who believe, let your slaves and those among you who have not reached puberty ask for your permission [to enter] at three times: before dawn prayer when you take off your outer garments at noon, and after the night prayer; three times of privacy for you. Beyond that, there is no blame on you nor them to move about freely, attending to one another. This is how Allah makes the verses clear to you, for Allah is All-Knowing, All-Wise.} [Surat an-Nūr: 58].

5. It is permissible to enter public places, like the hospital or store, without seeking permission.

The Almighty said:

﴿لَّيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَدۡخُلُواْ بُيُوتًا غَيۡرَ مَسۡكُونَةٖ فِيهَا مَتَٰعٞ لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ مَا تُبۡدُونَ وَمَا تَكۡتُمُونَ٢٩﴾ [النور: 29]

{There is no blame on you if you enter uninhabited houses with a useful purpose. And Allah knows what you reveal and what you conceal.} [Surat an-Nūr: 29]

Animal Welfare Etiquettes

Q21: What are the etiquettes of animal welfare?

Answer: 1. Providing animals with food and drink.

The Hadīth states: they said: **"O Messenger of Allah, are we rewarded for taking care of animals?" He said: "There is a reward for every lively liver (living creature)**."[Narrated by Al-Bukhāri and Muslim]

The Messenger of Allah (may Allah's peace and blessings be upon him) passed by an emaciated camel, so he said:"Fear Allah regarding these animals."[Narrated by Abu Dāwūd]

2. Showing mercy and compassion to animals and not burdening them with what they cannot bear.

In the Hadīth, the Prophet (may Allah's peace and blessings be upon him) said:"Who is the owner of this camel? Who owns this camel?" An Ansāri youth came and said: "It is mine, O Messenger of Allah." **He (may Allah's peace and blessings be upon him) said: "Do you not fear Allah regarding this animal which Allah has placed in your possession? It is complaining to me that you starve it and put it to toil**."[Narrated by Abu Dāwūd and Ahmad]"Put it to toil": exhaust it.

3. Refraining from torturing or abusing animals in any way.

In the Hadīth reported by Jābir (may Allah be pleased with him) he said that a donkey, which had been branded on the face, passed by the Prophet (may Allah's peace and blessings be upon him) so he said:"Did it not reach you that I cursed whoever branded an animal on its face or struck it on its face?" So, he prohibited this. [Narrated by Muslim and Abu Dāwūd and the wording is that of Abu Dāwūd]

Sports Etiquettes

Q22: What are the sports etiquettes?

Answer: 1. Intending by practicing sports to be strong enough to obey Allah and please Him.

2. Not playing sports when prayer time is due.

The Almighty said:

﴿فَوَيۡلٞ لِّلۡمُصَلِّينَ ٤ ٱلَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ ٥﴾ [الماعون: 4-5]

{So, woe to those who pray, *but are heedless of their prayer.} [Surat al-Mā‘ūn: 4-5]

3. Boys should not play sports with girls.

4. Wearing sports clothes that cover the ‘Awrah (body parts that must be covered).

5. Avoiding forbidden sports like those that involve beating the face or uncovering the ‘Awrahs (must-cover body parts).

The Hadīth states:"If any of you fights his brother, let him avoid the face."[Narrated by Muslim]

Joking Etiquettes

Q23: What are the joking etiquettes?

Answer: 1. Being truthful and not lying when joking.

The Hadīth states:"Woe to him who speaks and tells lies so as to make people laugh. Woe to him! Woe to him!"[Narrated by Abu Dāwūd, Ahmad, and At-Tirmidhi]

2. Joking should be free of mockery, ridicule, harm, and intimidation.

The Prophet (may Allah's peace and blessings be upon him) said:"It is unlawful for a Muslim to frighten another Muslim."[Narrated by Abu Dāwūd and Ahmad]

3. Refraining from frequent joking.

The Prophet (may Allah's peace and blessings be upon him) said:"And do not laugh too much, for laughing too

much causes the heart to die."[Narrated by At-Tirmidhi and Ibn Mājah].

Sneezing Etiquettes

Q24: What are the etiquettes of sneezing?

Answer: 1. Putting the hand, garment, or handkerchief on the mouth when sneezing.

2. Praising Allah after sneezing by saying: "Alhamdulillāh" (praise be to Allah).

His brother or his companion should say to him: "Yarhamukallāh" (may Allah have mercy on you).

The sneezer should then reply: "Yahdīkumullāh wa yuslih bālakum" (may Allah guide you and improve your condition).

Yawning Etiquettes

Q25: What are the etiquettes of yawning?

Answer: 1. Trying to suppress the yawning.

The Hadīth states:"**Yawning is from the devil, so if any of you yawns, let him suppress it as much as he can."[**Narrated by Al-Bukhāri and Muslim]

2. Not raising the voice while yawning such as "Aah aah".

The Hadīth states:"And let him not say: Aah, aah (when yawning) because when any of you opens his mouth, the devil laughs at him."[Narrated by Ahmad]

3. Putting the hand on the mouth.

The Hadīth states:"**If any of you yawns, let him put his hand over his mouth, otherwise the devil will enter**."[Narrated by Muslim]

Du‘ā’ (supplication) Etiquettes

Q26: What are the etiquettes of Du‘ā’?

Answer: 1. Starting by praising and extolling Allah.

2. Invoking blessings upon the Prophet (may Allah's peace and blessings be upon him).

In the Hadīth reported from the Prophet (may Allah's peace and blessings be upon him) he said:"**When you pray and come to the point when you sit, you should praise Allah with what He is most worthy of, invoke blessings on me, and then supplicate Him**."[Narrated by At-Tirmidhi]

3. Raising both hands while making Du‘ā’.

The Prophet (may Allah's peace and blessings be upon him) said:"Verily, your Almighty Lord is Modest and Munificent. He is ashamed to turn down His servant empty-handed when he raises his hands to Him."[Narrated by At-Tirmidhi and Abu Dāwūd]

4. Repenting and admitting one's sins,

as stated in the supplication of Mūsa (Moses) (peace be upon him) that reads:

﴿قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ١٦﴾ [القصص: 16]

{He said, “My Lord, I have wronged myself, so forgive me,” Then He forgave him, for He is indeed the All-Forgiving, the Most Merciful.} [Surat al-Qasas: 16]

5. Persisting in making Du‘ā’, i.e., making Du‘ā’ frequently and repeatedly.

6. Not being hasty concerning the fulfillment of Du‘ā’.

7. Not supplicating for something sinful or for severing the ties of kinship.

The Hadīth states:"**The supplication of a slave will continue to be answered as long as he does not ask for a sin or for severing a tie of kinship and not being hasty." It was said: "O Messenger of Allah, what is hastiness?" He said: "It is to say: 'I have supplicated and supplicated, but I did not see it answered.' He would then lose hope and stop supplicating**."[Narrated by Al-Bukhāri and Muslim]

8. Lowering the voice while making Du‘ā’.

The Almighty said:

﴿ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ٥٥﴾ [الأعراف: 55]

{Call upon your Lord with humility and in private.} [Surat al-A‘rāf: 55]

9. Supplicating with an attentive heart.

The Hadīth states:"**Supplicate Allah while being certain of His answering your supplication and know that Allah does not answer a supplication coming from a heedless and inattentive heart**."[Narrated by At-Tirmidhi]

10. Being fully sincere to Allah Almighty and supplicating Him alone in the times of hardship and ease.

The Almighty said:

﴿وَأَنَّ ٱلۡمَسَٰجِدَ لِلَّهِ فَلَا تَدۡعُواْ مَعَ ٱللَّهِ أَحَدٗا ١٨﴾ [الجن: 18]

{The mosques are for Allah alone, so do not supplicate anyone along with Allah.} [Surat al-Jinn: 18]

11. Imploring Allah Almighty by His beautiful names and attributes.

The Almighty said:

﴿وَلِلَّهِ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰ فَٱدۡعُوهُ بِهَا وَذَرُواْ ٱلَّذِينَ يُلۡحِدُونَ فِيٓ أَسۡمَٰٓئِهِۦۚ سَيُجۡزَوۡنَ مَا كَانُواْ يَعۡمَلُونَ ١٨٠﴾ [الأعراف: 180]

{Allah has the Most Beautiful Names, so call upon Him by them.} [Surat al-A'rāf: 180]

12. Facing the Qiblah (direction of the Ka'bah).The Hadīth states:"He continued supplicating to his Lord while raising his hands and facing the Qiblah until his mantle slipped from his shoulders."[Narrated by Muslim]

13. Consuming good and lawful food and clothes. The Hadīth states: "He then mentioned a person who travels for so long that his hair is disheveled and covered with dust. He lifts his hands toward the sky (saying): **'O Lord, O Lord,' but his food is unlawful, his drink is unlawful, and his clothing is unlawful, and he has been nourished by the unlawful. So how can his supplication be answered?!**"[Narrated by Muslim]

Etiquettes of Reciting the Noble Qur'an

Q27: What are the etiquettes of reciting the Qur'an?

Answer: 1. Reciting while being in a state of ritual purity after performing ablution.

2. Sitting politely and with dignity.

3. Seeking refuge with Allah from the devil at the beginning of the recitation.

The Almighty said:

﴿فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ٩٨﴾ [النحل: 98]

{When you recite the Qur'an, seek refuge with Allah from the accursed Satan.} [Surat an-Nahl: 98]

4. Reciting with reflection.

The Almighty said:

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ٢٤﴾ [محمد: 24]

{Do they not reflect upon the Qur'an, or are there locks upon their hearts?} [Surat Muhammad: 24]

****

The Morals Section The Morals

Morals: It is the knowledge related to defining good and evil and clarifying the manner that should be adopted in dealing with Allah Almighty and His creation.

Q1: What is the merit of good morals?

Answer: The Prophet (may Allah's peace and blessings be upon him) said:"**The most perfect believer in faith is the one who has the most excellent morals**."[Narrated by At-Tirmidhi and Ahmad]

Q2: Why should we adhere to the Islamic morals?

Answer: We should adhere to Islamic morals because:

1. It leads to Allah's love.

The Hadīth states:"**The dearest people to Allah Almighty are those with the best morals**."[Narrated by Al-Hākim and At-Tabarāni]

2. It leads to people's love.

3. It is the heaviest thing on the Scale.

The Hadīth states:"**On the Day of Judgment, the heaviest thing on the Scale is good morals.**"[Narrated by Abu Dāwūd and At-Tirmidhi]

4. It leads to multiplying the reward.

The Hadīth states:"**Verily a believer attains by his good morals the degrees of one who prays at night and fasts in the day**."[Narrated by Ahmad]

5. It is a sign of perfect faith.

The Hadīth states:"**The most perfect believer in faith is the one who has the most excellent morals.**"[Narrated by Abu Dāwūd and At-Tirmidhi]

Q3: From where should we take our morals?

Answer: From the Noble Qur'an, as Allah Almighty says:

﴿إِنَّ هَٰذَا ٱلۡقُرۡءَانَ يَهۡدِي لِلَّتِي هِيَ أَقۡوَمُ وَيُبَشِّرُ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرٗا كَبِيرٗا ٩﴾ [الإسراء: 9]

{Indeed, this Qur'an guides to what is most upright.} [Surat al-Isrā': 37]

And from the Prophetic Sunnah, as the Prophet (may Allah's peace and blessings be upon him) said:"**Verily, I have been commissioned to make perfect good morals**."[Narrated by Ahmad]

Q4: What is the quality of Ihsān (perfection/benevolence) and its examples?

Answer: Ihsān means being constantly heedful of Allah and acting kindly and benevolently towards the creatures.

The Prophet (may Allah's peace and blessings be upon him) said:"**Verily, Allah has enjoined kindness upon all things**."[Narrated by Muslim]

Examples of Ihsān include:

✓ Perfection in worshiping Allah Almighty by dedicating the worship with full sincerity to Him.

✓ Benevolence towards parents in words and deeds.

✓ Benevolence towards kindred and relatives.

✓ Benevolence towards neighbors.

✓ Benevolence towards the orphans and the needy.

✓ Benevolence towards the one who offends you.

✓ Benevolence in arguments.

✓ Benevolence in speech.

✓ Benevolence towards animals.

Q5: What is the opposite of Ihsān (benevolence)?

Answer: The opposite of Ihsān is Isā'ah (offense).

Examples of offense include: * Insincerity in worshiping Allah Almighty.

* Undutifulness to one's parents.

* Severing kinship ties.

* Bad neighborliness.

* Unkindness towards the poor and the needy, in addition to other evil words and deeds.

Q6: What are the types and examples of Amānah (integrity)?

Answer: 1. Integrity in preserving the rights of Allah Almighty.

Examples include Integrity in performing the acts of worship like prayer, Zakah, fasting, Hajj, etc.

2. Integrity in preserving others' rights:

● Preserving people's honor.

● Their properties.

● Their lives.

● Their secrets and everything they entrusted you with.

Allah Almighty says concerning the qualities of those who are successful:

﴿وَٱلَّذِينَ هُمۡ لِأَمَٰنَٰتِهِمۡ وَعَهۡدِهِمۡ رَٰعُونَ٨﴾ [المؤمنون: 8]

{And those who are faithful to their trusts and pledges.} [Surat al-Mu'minūn: 8]

Q7: What is the opposite of integrity?

Answer: The opposite of integrity is Khiyānah (betrayal), which means wasting the rights of Allah Almighty and those of people.

The Almighty said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ أَمَٰنَٰتِكُمۡ وَأَنتُمۡ تَعۡلَمُونَ ٢٧﴾ [الأنفال: 27]

{O you who believe, do not knowingly betray Allah and the Messenger, nor betray your trusts.} [Surat al-Anfāl: 27]

The Prophet (may Allah's peace and blessings be upon him) said:"**There are three signs of a hypocrite" and he mentioned among them: "... and if he is entrusted, he betrays the trust".** [Narrated by Al-Bukhāri and Muslim]

Q8: What is truthfulness?

Answer: Truthfulness means saying what conforms with the reality or what is true.

Examples include:

. Truthfulness in talking with people.

. Truthfulness in making a promise.

. Truthfulness in every word and deed.

The Prophet (may Allah's peace and blessings be upon him) said:"Adhere to truthfulness, for truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth until he becomes of the most truthful."[Narrated by Al-Bukhāri and Muslim]

Q9: What is the opposite of truthfulness?

Answer: Lying is the opposite of truthfulness, which means not telling the truth. Examples include lying to people, not keeping promises, and false testimony.

The Prophet (may Allah's peace and blessings be upon him) said:"**Lying leads to wickedness, and wickedness leads to Hellfire. A man will keep telling lies until he is recorded with Allah as an utter liar**."[Narrated by Al-Bukhāri and Muslim]

The Prophet (may Allah's peace and blessings be upon him) also said:"**There are three signs of a hypocrite", and he mentioned among them: "When he speaks, he lies, and when he makes a promise, he breaks it**". [Narrated by Al-Bukhāri and Muslim]

Q10: What are the types of patience?

Answer: - Patience in obeying Allah Almighty.

- Patience in refraining from sins.

- Patience in dealing with painful divine decrees, and praising Allah in all states.

Allah Almighty says:

﴿وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٞ فَمَا وَهَنُواْ لِمَآ أَصَابَهُمۡ فِي سَبِيلِ ٱللَّهِ وَمَا ضَعُفُواْ وَمَا ٱسۡتَكَانُواْۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ١٤٦﴾ [آل عمران: 146]

{And Allah loves those who are patient.} [Surat Āl 'Imrān: 146]

The Prophet (may Allah's peace and blessings be upon him) also said:"**How astonishing the affair of the believer is! Indeed, all of his affairs are good for him. This is for no one but the believer. If something good happens to him, he is grateful to Allah, which is good for him. And if something bad happens to him, he**

stays patient, which is good for him."[Narrated by Muslim]

Q11: What is the opposite of patience?

Answer: Impatience is the opposite of patience and it means showing impatience in obeying Allah and in refraining from sins. It also means expressing discontent at the divine decree in words or deeds.

Examples include:

. Wishing for death.

The Prophet (may Allah's peace and blessings be upon him) said:"**None of you should wish for death due to some harm afflicting him, but if he must do so, he should say: 'O Allah, keep me alive as long as life is better for me, and cause me to die if death is better for me.**'"[Narrated by Al-Bukhāri and Muslim]

. Slapping the cheeks.

. Tearing the clothes.

. Disheveling the hair.

. Invoking death upon oneself.

The Prophet (may Allah's peace and blessings be upon him) said:"**He is not one of us he who slaps the cheeks, tears the clothes, and wails in the manner of the days of ignorance**."[Narrated by Al-Bukhāri]

The Prophet (may Allah's peace and blessings be upon him) said:"**The greater the affliction, the greater the reward will be. When Allah loves people, He tests them. So, whoever is content, for him is pleasure, and whoever is discontent, for him is displeasure.**"[Narrated by At-Tirmidhi and Ibn Mājah].

Q12: What is the trait of cooperation?

Answer: It is cooperation between people in truth and goodness.

Examples of cooperation include:

. Cooperation in restoring rights.

. Cooperation in repelling the oppressor.

. Cooperation in fulfilling the needs of people and the needy.

. Cooperation in all goodness.

. Non-Cooperation in sin, harm, and transgression.

Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ وَلَا ٱلۡقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلۡبَيۡتَ ٱلۡحَرَامَ يَبۡتَغُونَ فَضۡلٗا مِّن رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ أَن صَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢﴾ [المائدة: 2]

{Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And fear Allah, for Allah is severe in punishment.} [Surat al-Mā’idah: 6]

The Prophet (may Allah's peace and blessings be upon him) said:"**The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other**."[Narrated by Al-Bukhāri and Muslim]

The Prophet (may Allah's peace and blessings be upon him) also said:"**A Muslim is the brother of a Muslim; he**

does not wrong him, and he does not hand him over to an oppressor. Whoever fulfills the needs of his brother, Allah will fulfill his needs; and whoever relieves a Muslim of a burden, Allah will relieve him of a burden from the burdens of the Day of Judgment; and whoever covers (the faults of) a Muslim, Allah will cover (his faults) on the Day of Judgment."[Narrated by Al-Bukhāri and Muslim]

Q13: What are the types of Hayā' (modesty)?

Answer: 1. Modesty towards Allah by not disobeying Him.

2. Modesty towards people by refraining from foul and indecent speech and from uncovering the 'Awrah.

The Prophet (may Allah's peace and blessings be upon him) said:"Faith has over seventy branches - or over sixty branches - the most excellent of which is the declaration that there is no god but Allah, and the lowest of which is the removal of what is harmful from the way; and modesty is a branch of faith."[Narrated by Muslim]

Q14: What are the forms of the trait of mercy?

Answer: - Being merciful to old people and revering them.

. Being merciful to young people and childrenThe Hadīth states:"He does not belong to us he who does not honor our old and show mercy to our young."[Narrated by Ahmad]

- Being merciful to the poor, the needy, and the destitute.

- Being merciful to animals by feeding them and not harming them.

In this regard, the Prophet (may Allah's peace and blessings be upon him) said:"**You will find the believers in their mutual compassion, love, and sympathy like a single body: if one of its organs suffers, the whole body will react with sleeplessness and fever**."[Narrated by Al-Bukhāri and Muslim]

The Prophet (may Allah's peace and blessings be upon him) said:"**Those who are merciful will be shown mercy by the Most Merciful. Be merciful to those on earth and the One in the heaven will be merciful to you**."[Narrated by Abu Dāwūd and At-Tirmidhi]

Q15: What are the types of love?

Answer: Love for Allah Almighty.

The Almighty said:

﴿وَٱلَّذِينَ ءَامَنُوٓاْ أَشَدُّ حُبّٗا لِّلَّهِۗ ١٦٥﴾ **[البقرة: 165]**

{But those who believe are stronger in their love for Allah.} [Surat al-Baqarah: 152]

- Love for the Messenger of Allah (may Allah's peace and blessings be upon him)

The Prophet (may Allah's peace and blessings be upon him) said:"By the One in Whose Hand my soul is, none of you will attain perfect faith until I am dearer to him than his father and his child."[Narrated by Al-Bukhāri]

- Love for the believers and wishing goodness for them just as one wishes for himself.

The Prophet (may Allah's peace and blessings be upon him) said:"None of you is a real believer until he loves for his brother what he loves for himself.''[Narrated by Al-Bukhāri]

Q16: What is cheerfulness?

Answer: It is having a cheerful face, along with showing happiness and a smile, being friendly, and expressing delight when meeting people.

It is the opposite of frowning at people, which is a repellent attitude.

Many Hadīths mention the merit of cheerfulness, among them is the Hadīth of Abu Dharr (may Allah be pleased with him) who said: The Prophet (may Allah's peace and blessings be upon him) said to me:"**Do not belittle any good deed, even if it is meeting your brother with a cheerful face**."[Narrated by Muslim]

The Prophet (may Allah's peace and blessings be upon him) said:"**Smiling at your brother is counted as a charity."[**Narrated by At-Tirmidhi]

Q17: What is envy?

Answer: It is wishing that the blessing of others would cease to exist or hating to see others enjoy a blessing.

Allah Almighty says:

﴿وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ٥﴾ [الفلق: 5]

{And from the harm of the envier when he envies.} [Surat al-Falaq: 5]

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"**Do not hate one another, do not envy one another, and do not turn your backs on one another, but be, O servants of Allah, as brothers**."[Narrated by Al-Bukhāri and Muslim]

Q18: What is mockery?

Answer: It is ridiculing and despising one's Muslim brother, which is impermissible.

Forbidding mockery,

Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ وَلَا نِسَآءٞ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ بِئۡسَ ٱلِٱسۡمُ ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ وَمَن لَّمۡ يَتُبۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ١١﴾ [الحجرات: 11]

{O you who believe, let not some men ridicule others, for it may be that they are better than them; nor let some women ridicule others, for it may be that they are better than them. Do not speak ill of one another, nor call one another by [offensive] nicknames. How evil is the name of wickedness after having faith! And whoever does not repent, it is they who are the wrongdoers.} [Surat al-Hujurāt: 11]

Q19: What is humility?

Answer: It is the quality of not thinking that one is better than other people; thus, one does not despise people or reject the truth.

Allah Almighty says:

﴿وَعِبَادُ ٱلرَّحۡمَٰنِ ٱلَّذِينَ يَمۡشُونَ عَلَى ٱلۡأَرۡضِ هَوۡنٗا وَإِذَا خَاطَبَهُمُ ٱلۡجَٰهِلُونَ قَالُواْ سَلَٰمٗا ٦٣﴾ [الفرقان: 63]

{The slaves of the Most Compassionate are those who walk on earth humbly.} [Surat al-Furqān: 63]

It means that they are humble.

The Prophet (may Allah's peace and blessings be upon him) said:"**No one humbles himself seeking the**

pleasure of Allah except that Allah will raise his rank."[Narrated by Muslim]

In another Hadīth, the Prophet (May Allah's peace and blessings be upon him) said:"**Allah revealed to me that you should all be humble; so that people should not feel proud over one another, and that they should not wrong one another**."[Narrated by Muslim]

Q20: What are the types of the forbidden arrogance?

Answer: 1. Arrogance in dealing with the truth, i.e., rejecting and not accepting the truth.

2. Arrogance in dealing with people, i.e., despising and disdaining them.

The Messenger of Allah (may Allah's peace and blessings be upon him) said:"**Whoever has an atom's weight of arrogance in his heart will not enter Paradise."A man said: "What if one likes his clothes and shoes to be good?" He said:"Verily, Allah is beautiful and He loves beauty. Arrogance is rejecting the truth and looking down on people**."[Narrated by Muslim]

- "Rejecting the truth": not accepting it.
- "Looking down on people": despising them.
- Wearing good-looking clothes and shoes is not arrogance.

Q21: What are some of the types of forbidden cheating?

Answer: - Cheating in selling and buying, by hiding the defect in a commodity.

- Cheating in learning, like the students' cheating on exams.

- Cheating in speaking, like in false testimony and lying.
- Breaching one's agreements with others.

The prohibition of cheating is clear in the Hadīth stating that the Messenger of Allah (may Allah's peace and blessings be upon him) once came upon a heap of food, and when he put his hand into it, his fingers felt some dampness. So, he said:"**What is this, O owner of the food? The man replied: "Rain had reached it, O Messenger of Allah," The Prophet (may Allah's peace and blessings be upon him) said: "Why did you not put the damp part on top of the food so that people might see it? He who cheats has nothing to do with me**."[Narrated by Muslim]

"Heap of food": a pile of food.

Q22: What is backbiting?

Answer: It is mentioning one's Muslim brother with what he dislikes in his absence.

Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞۖ وَلَا تَجَسَّسُواْ وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ أَيُحِبُّ أَحَدُكُمۡ أَن يَأۡكُلَ لَحۡمَ أَخِيهِ مَيۡتٗا فَكَرِهۡتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ تَوَّابٞ رَّحِيمٞ ١٢﴾ [الحجرات: 12]

{nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely abhor it. So fear Allah. Indeed, Allah is Accepting of Repentance, Most Merciful.} [Surat al-Hujurāt: 12]

Q23: What is talebearing?

Answer: It is spreading words of one another between people with the intent of causing mistrust and dissension among people.

The Prophet (may Allah's peace and blessings be upon him) said:"No talebearer will enter Paradise."[Narrated by Muslim]

Q24: What is indolence?

Answer: It is slackening in performing acts of goodness and in carrying out one's duties.

It includes slackness in carrying out obligations.

Allah Almighty says:

﴿إِنَّ ٱلۡمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمۡ وَإِذَا قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذۡكُرُونَ ٱللَّهَ إِلَّا قَلِيلٗا ١٤٢﴾ [النساء: 142]

{The hypocrites seek to deceive Allah, but it is He Who deceives them. Whenever they stand up for prayer, they stand up reluctantly, only to be seen by people, and they do not remember Allah but a little.} [Surat an-Nisā': 86]

The believer should, thus, abandon indolence, sluggishness, and laziness and work hard and diligently in this life in a way that is pleasing to Allah Almighty.

Q25: What are the types of anger?

Answer: 1. Praiseworthy anger: It is the anger that one feels for the sake of Allah in case the disbelievers, hypocrites, or others violate any of His limits.

2. Dispraised anger: It is the anger that drives one to say and do what he should not.

Treatment of Dispraised Anger

☚ Performing ablution.

☚ The one who is standing should sit, and the one who is sitting should lie down.

☚ Adhering to the Prophet's advice in this regard, as he said: "Do not get angry".

☚ Controlling oneself at times of anger.

☚ Seeking refuge with Allah from the accursed devil.

☚ Keeping silent.

Q26: What is spying?

Answer: It is pursuing and exposing people's faults and what they hide.

Examples of prohibited spying include:

- Trying to know people's private affairs in their homes.
- Eavesdropping on people's private conversations.

Allah Almighty says:

﴿وَلَا تَجَسَّسُواْ ١٢﴾ [الحجرات: 12]

{Do not spy on one another...} [Surat al-Hujurāt: 12]

Q27: What is wastefulness? What is stinginess? What is generosity?

Answer: Wastefulness: It is spending money inefficiently. Its opposite is stinginess, which means withholding money and not spending it rightfully.

The correct attitude is a moderate way between wastefulness and stinginess, i.e., to be generous.

Allah Almighty says:

﴿وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمۡ يُسۡرِفُواْ وَلَمۡ يَقۡتُرُواْ وَكَانَ بَيۡنَ ذَٰلِكَ قَوَامٗا ٦٧﴾ [الفرقان: 67]

{And those who neither spend wastefully nor stingily but are moderate.} [Surat al-Furqān: 67]

Q28: What is cowardice? What is bravery?

Answer: Cowardice is fearing something that one should not fear.

Such as fearing to say the truth or to forbid evil.

Bravery is prowess upon the truth, such as undertaking the mission of defending Islam and Muslims in the fields of Jihad.

The Prophet (may Allah's peace and blessings be upon him) used to say the following in his supplication:"Allāhumma innī a'ūdhu bika min al-jubn" (O Allah, I seek refuge with You from cowardice).

The Prophet (may Allah's peace and blessings be upon him) said:"A strong believer is better and dearer to Allah than a weak believer, and there is good in both."[Narrated by Muslim]

Q29: What are some of the prohibited utterances?

Answer: - Curses and insults.

- Saying that someone is an animal or the like.

- Saying obscene or indecent words.

The Prophet (may Allah's peace and blessings be upon him) forbade all such things by saying:"**A believer is neither a slanderer or an invoker of curses, nor is he indecent or foulmouthed**."[Narrated by At-Tirmidhi and Ibn Hibbān]

Q30: What are the means that may help a Muslim adhere to good morals?

Answer: 1. Supplicating to Allah to grant you good morals and asking Him to help you adhere to them.

2. Being constantly heedful of Allah Almighty and knowing that he knows, hears, and sees you.

3. Remembering the reward of good morals and that they are a cause for entering Paradise.

4. Remembering the consequences of bad morals and that they are a cause for entering Hellfire.

5. Good morals lead to winning the love of Allah Almighty and His creation, whereas bad morals bring about the wrath of Allah and His creation.

6. Reading the biography of the Prophet (may Allah's peace and blessings be upon him) and taking him as a role model.

7. Taking good people as companions and avoiding the company of evil people.

******

The Supplications and Dhikrs Section The Dhikr (Remembrance of Allah)

Definition of DhikrIt is the remembrance of Allah Almighty by the tongue through making Tahlīl (declaring Allah's oneness), Takbīr (proclaiming Allah's greatness), Tahmīd (praising Allah), seeking Allah's forgiveness, and extolling Allah Almighty. It also includes the Adhkār (regular supplications) that are to be recited in the morning, evening, after the prayers, before sleeping, and on waking up, in addition to other occasions and sayings that are reported from the Prophet (may Allah's peace and blessings be upon him).

The best Dhikr is that which involves the heart and tongue together.

Q1: What is the merit of Dhikr (remembrance of Allah)?

Answer: The Prophet (may Allah's peace and blessings be upon him) said:"**The example of the one who remembers his Lord and the one who does not remember Him is like the example of a living and a dead person**."[Narrated by Al-Bukhāri]

This is because the value and worth of man's life depend on how frequently he remembers Allah Almighty.

Q2: Mention some of the benefits of Dhikr.

Answer: 1. It pleases the Most Compassionate.

2. It expels the devil.

3. It protects the Muslim against evil.

4. It brings about recompense and reward.

Q3: What is the best Dhikr?

Answer: The best Dhikr is: "La ilāha illallāh" (there is no god but Allah). [Narrated by At-Tirmidhi and Ibn Mājah]

Q4: What should one say upon waking up?

Answer: "**Alhamdulillāhi alladhī ahyāna baʿdamā amātanā wa ilayhi an-nushūr**" (Praise be to Allah Who gave us life after He caused us to die and to Him is the resurrection).[Narrated by Al-Bukhāri and Muslim]

Q5: What should one say when putting on a garment?

Answer: "**Alhamdulillāhi alladhī kasānī hadha ath-thawba wa razaqanīhi min ghayri hawlin minnī wa la quwwah**" (Praise be to Allah Who clothed me in this garment and gave it to me without any power or strength on my side). [Narrated by Abu Dāwūd, At-Tirmidhi, and others]

Q6: What should one say when getting undressed?

Answer: "Bismillāh" (In the name of Allah). [Narrated by At-Tirmidhi]

Q7: What supplication should be said upon wearing a new garment?

Answer: "Allāhumma lakal hamdu anta kasawtanīhi asʾaluka khayrahu wa khayra ma suniʿa lahu wa aʿūdhu bika min sharrihi wa sharri ma suniʿa lah" (**O Allah, praise be to You, You clothed me therewith. I ask You for its good and the good of that for which it was made, and I seek refuge with You from its evil and the evil of that for which it was made**).[Narrated by Abu Dāwūd and At-Tirmidhi]

Q8: What supplication should be said when seeing someone wearing a new garment?

Answer: When seeing someone wearing a new garment, one should supplicate for him and say:"Tublī wa yukhlifullāhu ta'āla" (**May you wear it out and may Allah Almighty grant you another instead**).[Narrated by Abu Dāwūd]

Q9: What is the supplication to be said when entering the bathroom?

Answer: "**Allāhumma innī a'ūdhu bika min al-khubuthi wal khabā'ith**" (O Allah, I seek refuge with You from the male and female devils).[Narrated by Al-Bukhāri and Muslim]

Q10: What supplication should be said when coming out of the toilet?

Answer: "Ghufrānak" (I seek Your forgiveness). [Narrated by Abu Dāwūd and At-Tirmidhi]

Q11: What should be said before performing ablution?

Answer: "Bismillāh" (In the name of Allah).[Narrated by Abu Dāwūd and others]

Q12: What Dhikr should be said after performing ablution?

Answer: "Ash-hadu allā ilāha illallāh wahdahu la sharīka lah wa ash-hadu anna Muahmmadan 'abduhu wa rasūluh" (I testify that there is no god but Allah alone with no partner, and I testify that Muhammad is His slave and messenger).[Narrated by Muslim]

Q13: What Dhikr should be said on leaving the house?

Answer: "Bismillāhi tawakkaltu ʻalallāh wala hawala wala quwwata illā billāh" (In the name of Allah, I rely upon Allah, and there is no might nor strength except with Allah). [Narrated by Abu Dāwūd and At-Tirmidhi]

Q14: What Dhikr should be said on entering the house?

Answer: "Bismillāhi walajnā wa bismillāhi kharajnā wa ʻalallāhi rabbinā tawakkalnā" (In the name of Allah we enter, and in the name of Allah we leave, and on Allah, our Lord, we rely) then one should greet his family. [Narrated by Abu Dāwūd]

Q15: What is the supplication of entering the mosque?

Answer: "Allāhumma iftah li abwāba rahmatik" (O Allah, open for me the doors of Your mercy). [Narrated by Muslim]

Q16: What is the supplication when leaving the mosque?

Answer: "Allāhumma inni asʼaluka min fadlik" (O Allah, I ask You for Your favor). [Narrated by Muslim].

Q17: What should be said on hearing the Adhān (prayer call)?

Answer: One should repeat what the muezzin says except when saying: "Hayy ʻala as-salāh" (come to prayer) and "Hayy ʻala al-falāh" (come to success). Here, one should say: "La hawla wala quwwata illā billāh" (there is

no might nor strength except with Allah). [Narrated by Al-Bukhāri and Muslim]

Q18: What should be said after the Adhān?

Answer: "**Invoke Allah's blessings upon the Prophet (may Allah's peace and blessings be upon him)**."[Narrated by Muslim]

And say:"Allāhumma rabba hādhihi ad-da'watit tāmmah wasalātil qā'imah āti Muhammadan al-wasīlata wal fadīlah wab'athuhu maqāman mahmūdan illadhi wa'adtah (O Allah, Lord of this perfect call and the prayer that is about to be established, grant Muhammad the right of intercession and favor and commission him to a praised position that You have promised him).[Narrated by Al-Bukhāri]

One should also supplicate to Allah between the Adhān and Iqāmah (the second call to prayer), as it is a time when the supplication is not rejected.

Q19: What are the morning and evening Adhkār (prescribed set of regular supplications)?

Answer: 1. Reciting Āyat al-Kursi, which reads

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ٢٥٥﴾ [البقرة: 255]

{Allah: none has the right to be worshiped except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge except what He wills. His Kursī [footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High, the Most Great.} [Surat al-Baqarah: 255]

2. Reciting: In the name of Allah, the Most Compassionate, the Most Merciful

﴿قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ٣ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤﴾ [الإخلاص: 1-4]

{Say: “He is Allah, the One;1 Allah, the Eternal Refuge. 2 He neither begets nor is He begotten, 3and there is none comparable to Him.4”} [Surat al-Ikhlās: 1-4] - three times.

In the name of Allah, the Most Compassionate, the Most Merciful

﴿قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ١ مِن شَرِّ مَا خَلَقَ ٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ ٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥﴾ [الفلق: 1-5]

{Say, “I seek refuge with the Lord of the daybreak, 1 from the harm of all what He has created;2 from the harm of night’s darkness when it spreads around, 3 from the harm of the sorceresses who blow on knots,4{And from the harm of the envier when he envies.5}[Surat al-Falaq: 1-5] - three times.

In the name of Allah, the Most Compassionate, the Most Merciful

﴿قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١ مَلِكِ ٱلنَّاسِ ٢ إِلَٰهِ ٱلنَّاسِ ٣ مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ٤ ٱلَّذِي يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ ٥ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ٦﴾ [الناس: 1-6]

{Say, “I seek refuge with the Lord of mankind,1 the Sovereign of mankind2 the God of mankind,3 from the harm of the lurking whisperer,4 who whispers into the hearts of mankind,5 from among jinn and mankind.6”} [Surat an-Nās: 1-6] - three times.

3. "Allāhumma anta rabbī lā ilāha illa anta khalaqtanī wa ana ‘abduka wa ana ‘ala ‘ahdika wa wa‘dika mastata‘t, a‘ūdhu bika min sharri ma sana‘t, abū’u laka bini‘matika ‘alayy wa abū’u bidhambī faghfir lī fa innahu lā yaghfiru adh-dhunūba illa anta" (**O Allah, You are my Lord. There is no god except You. You have created me, and I am Your slave, and I hold to Your covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favors that You have bestowed upon me, and I confess my sins. So, forgive me, for none can forgive sins except You**). [Narrated by Al-Bukhāri]

Q20: What should be said before sleeping?

Answer: "Bismika allāhumma amūtu wa ahyā" (In Your name, O Allah, I die and I live). [Narrated by Al-Bukhāri and Muslim]

Q21: What should be said before eating?

Answer: "Bismillāh" (In the name of Allah).If one forgets to say it before eating, he should say:"Bismillāhi fī awwalihi wa ākhirih" (In the name of Allah at its beginning and at its end).[Narrated by Abu Dāwūd and At-Tirmidhi]

Q22: What should be said after eating?

Answer: "Alhamdullillāhi al-ladhī at‘amanī hādha wa razaqanīh min ghayri hawlin minnī wala quwwah" (Praise

be to Allah Who fed me and provided me with this food without any power or strength on my side).[Narrated by Abu Dāwūd, Ibn Mājah, and others]

Q23: What should the guest say in supplicating for the host?

Answer: "Allāhumma bārik lahum fīmā razaqtahum waghfir lahum warhamuhum" (O Allah, bless them in what You have provided them with, and forgive them and have mercy on them). [Narrated by Muslim]

Q24: What should one say when sneezing?

Answer: "Alhamdulillāh" (praise be to Allah). His brother or his companion should say to him: "Yarhamukallāh" (may Allah have mercy on you).The sneezer should, then, reply by saying: "Yahdīkumullāh wa yuslih bālakum" (may Allah guide you and improve your condition).[Narrated by Al-Bukhāri]

Q25: What should one say when leaving an assembly, i.e., the "Expiation of assembly supplication"?

Answer: "**Subhānak allāhumma wa bihamdik, ash-hadu allā ilāha illā ant, astaghfiruka wa atūbu ilayk**" (Glory and praise be to You, O Allah. I testify that there is no god but You. I seek Your forgiveness and I repent to You). [Narrated by Abu Dāwūd, At-Tirmidhi, and others]

Q26: What is the riding supplication?

Answer: "Bismillāh walhamdulillāh" (in the name of Allah and praise be to Allah), {Subhāna al-ladhī sakhkhara lana hādha wa ma kunna lahu muqrinīn wa inna ila rabbina lamunqalibūn} (Glory be to Him Who has subjected this for us, for we could not have done it by ourselves. It is to our Lord that we will surely return)

[Surat az-Zukhruf: 13-14], "**Alhamdulillāh, alhamdulillāh, alhamdulillāh, allāhu akbar, allāhu akbar, allāhu akbar, subhānaka allāhumma inni zhalamtu nafsi faghfir li fa'innahu la yaghfiru adh-dhunūba illa ant**" (Praise be to Allah - three times - Allah is the Greatest - three times - Glory be to You, O Allah, I wronged myself, so forgive me, for none can forgive sins but You).[Narrated by Abu Dāwūd and At-Tirmidhi]

Q27: What is the travel supplication?

Answer: "Allāhu akbar, allāhu akbar, allāhu akbar" (Allah is the Greatest - three times), {Subhāna al-ladhī sakhkhara lana hādha wa ma kunna lahu muqrinīn wa inna ila rabbina lamunqalibūn} (Glory be to Him Who has subjected this for us, for we could not have done it by ourselves. It is to our Lord that we will surely return), "Allāhumma inna nas'aluka fi safarina hādha al-birra wat-taqwa wa min al-'amali ma tarda, allāhumma hawwin 'alayna safarana hādha watwi 'anna bu'dah, allāhumma anta as-sāhibu fi as-safar wa al-khalīfatu fil ahl, allāhumma inni a'ūdhu bika min wa'thā' as-safar wa ka'ābat al-manzhar wa sū' al-munqalab fi al māli wa al-ahl" (O Allah, we ask You on this journey of ours for goodness and piety, and for deeds that are pleasing to You. O Allah, make this journey easy for us and make its distance short for us. O Allah, You are the Companion on the journey and the One in Whose care we leave our family behind. O Allah, I seek refuge in You from this journey's hardships, the terrible sights in store, and a misfortunate return to our property and family).

On returning, one should say the same and add the following:"Āyibūn tā'ibūn 'ābidūn lirabbinā hāmidūn" (We are returning in safety, turning to our Lord in repentance, worshiping Him, and praising Him). [Narrated by Muslim]

Q28: What supplication should the traveler make for the resident?

Answer: "Astawdi'ukumllāh al-ladhī lā tadī'u wadā'i'h" (I entrust you to Allah Whose trusts are never lost). [Narrated by Ahmad and Ibn Mājah]

Q29: What supplication should the resident make for the traveler?

Answer: "Astawdi'ullāha dīnak wa amānatak wa khawātīma 'amalik" (I entrust to Allah your religion, your trust, and your final deeds).[Narrated by Ahmad and At-Tirmidhi]

Q30: What supplication should be made upon entering the market?

Answer: "Lā ilāha illallāh wahdahu lā sharīka lah, lahul mulk walahul hamd yuhyī wa yumīt biyadihi al-khayr wahuwa 'ala kulli shay'in qadīr" (There is no god but Allah alone, with no partner. To Him belong the dominion and all praise. He gives life and causes death and He is Ever-Living and He never dies. In His Hand lies all good, and He is competent over all things). [Narrated by At-Tirmidhi and Ibn Mājah]

Q31: What is the supplication that should be said in times of anger?

Answer: "**A'ūdhu billāhi min ash-shaytān ar-rajīm**" (I seek refuge with Allah from the accursed devil).[Narrated by Al-Bukhari and Muslim]

Q32: What should one say to someone who did him a favor?

Answer: "Jazākallāhu khayran" (may Allah reward you). [Narrated by At-Tirmidhi]

Q33: What supplication should be said when one's riding animal trips?

Answer: "Bismillāh" (In the name of Allah). [Narrated by Abu Dāwūd]

Q34: What should one say when something good happens to him?

Answer: "Alhamdulillāhi al-ladhī bini'matihi tatimmu as-sālihāt" (Praise be to Allah with Whose favor good things are completed).[Narrated by Al-Hākim and others]

Q35: What should one say when something bad happens to him?

Answer: "Alhamdulillāh 'ala kulli hāl" (Praise be to Allah in all cases). [Sahīh al-Jāmi ']

Q36: What is the way of greeting and returning the greeting?

Answer: A Muslim should say: "**As-salāmu 'alaykum warahmatullāhi wa barakātuh" (May the peace, mercy, and blessings of Allah be upon you).His brother should return the greeting, saying: "Wa 'alaykum as-salām warahmatullāhi wa barakātuh**"

(And may the peace, mercy, and blessings of Allah be upon you too).[Narrated by At-Tirmidhi, Abu Dāwūd, and others]

Q37: What supplication should be said when it rains?

Answer: "Allāhumma sayyiban nāfiʻan" (O Allah, may it be beneficial rain).[Narrated by Al-Bukhāri]

Q38: What supplication should be said after rainfall?

Answer: "**Mutirnā bifadlillāhi wa rahmatih" (We have been given rain by the grace and mercy of Allah)**. [Narrated by Al-Bukhāri and Muslim]

Q39: What is the supplication when the wind blows?

Answer: "**Allāhumma innī asʼaluka khayrahā wa aʻūdhu bika min sharrihā**" (O Allah, I ask You for its goodness and I seek refuge with You from its evil). [Narrated by Abu Dāwūd and Ibn Mājah]

Q40: What is the supplication while hearing thunder?

Answer: "**Subhāna al-ladhī yusabbihu ar-raʻdu bihamdihi wal malāʼikatu min khīfatih**" (Glory be to the One by Whose praise the thunder exalts Him and the angels as well out of fear of Him).[Muwattaʼ Mālik]

Q41: What supplication should be said (to oneself) on seeing an afflicted person?

Answer: "**Alhamdulillāhi al-ladhi ʻāfānī mimma ibtalāka bihi wa faddalani ʻala kathīrin mimman khalaqa tafdīla (Praise be to Allah Who has spared me what He has afflicted you with and favored me greatly**

above most of those He created)". [Narrated by At-Tirmidhi]

Q42: What supplication should be said on fearing to affect something with one's evil eye?

Answer: There is a Hadīth that states:"**If any of you sees something from his brother, himself, or his wealth which he finds amazing, then let him invoke blessings for it, as the evil eye is, indeed, true**."[Narrated by Ahmad, Ibn Mājah, and others]

Q43: How should one invoke blessings upon the Prophet (may Allah's peace and blessings be upon him)?

Answer: "Allāhumma salli ʻala Muhammadin wa ʻala āli Muhammadin kama sallayta ʻala Ibrāhīm wa ʻala āli Ibrāhīm, innaka hamīdun majīd. Allāhumma bārik ʻala Muhammadin wa ʻala āli Muhammadin kama bārakta ʻala Ibrāhīm wa ʻala āli Ibrāhīm, innaka hamīdun majīd" (O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the mention of Abraham and the family of Abraham, You are Praiseworthy and Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, You are Praiseworthy and Most Glorious). [Narrated by Al-Bukhari and Muslim]

*****

Miscellaneous Section

Miscellaneous Section

Miscellanies: A set of important questions and answers related to several sciences.

Q1: What are the five assignment rulings?

Answer: 1. Wājib (obligatory).

2. Mustahabb (recommended).

3. Muharram (prohibited).

4. Makrūh (disliked).

5. Mubāh (permissible).

Q2: Explain these five rulings.

Answer: 1. Wājib: It refers to what is obligatory like the five prayers, fasting during the month of Ramadān, and being dutiful to one's parents.

- Performing what is obligatory will be rewarded, whereas, abandoning it will be punished.

2. Mustahabb: It refers to what is not obligatory but is recommended like the regular Sunnah prayers, the voluntary night prayer, feeding others and greeting them. It is also called "Sunnah" and "Mandūb".

- Performing what is recommended will be rewarded, and abandoning it will not be punished.

Important Note:

The Muslim must hasten to perform whatever is Sunnah or recommended and follow the example of the Prophet (may Allah's peace and blessings be upon him).

3. Muharram: It refers to what must be avoided like consuming intoxicants, being undutiful to one's parents, and severing kinship ties.

- Abandoning what is prohibited will be rewarded, whereas, committing it will be punished.

4. Makrūh: Its avoidance is not mandatory, such as receiving and giving with the left hand and lifting up the lower part of the garment during the prayer.

- Abandoning what is disliked will be rewarded, and doing it will not be punished.

5. Mubāh: It is up to one to choose whether to avoid it or do it like eating an apple and drinking tea. It is also called "Jā'iz" and "Halāl".

- Abandoning what is permissible will not be rewarded, as doing it will not be punished.

Q3: What is the fruit of learning religious knowledge and the merit of knowledge of the religion?

Answer: The soundness of words, deeds, and beliefs that lead to happiness in this world and the Hereafter.

In the Hadīth reported by Muʿāwiyah ibn Abi Sufyān (may Allah be pleased with him and his father) he said that the Messenger of Allah (may Allah's peace and blessings be upon him) said:"**Whoever Allah wills good for him, He makes him well-versed in the religion.**"[Narrated by Al-Bukhāri and Muslim]

"Makes him well-versed" means: makes him knowledgeable of the Shariah rulings.

Q4: What is the ruling on sales and transactions?

Answer: In principle, all types of sales and transactions are permissible, except some types which have been prohibited by Allah Almighty.

The Almighty said:

﴿وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْ٢٧٥﴾ [البقرة: 275]

{But Allah has permitted trade and forbidden usury.} [Surat al-Baqarah: 152]

Q4: What are some of the prohibited types of sales and transactions?

Answer: 1. Cheating: such as hiding the defect in a commodity.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) once came upon a heap of food, and when he put his hand into it, his fingers felt some dampness. So, he asked the owner of the food: "**What is this, O owner of the food?" The man replied: "The rain had fallen on it, O Messenger of Allah." Thereupon, the Prophet (may Allah's peace and blessings be upon him) said:"Why did you not put the damp part on the top of the food so that people can see it? He who cheats has nothing to do with me**."[Narrated by Muslim]

2. Riba (usury): such as borrowing one thousand from someone to be returned as two thousand.

This excess is the prohibited usury.The Almighty said:

﴿وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْ٢٧٥﴾ [البقرة: 275]

{But Allah has permitted trade and forbidden usury.} [Surat al-Baqarah: 275]

3. Gharar (uncertainty) and Jahālah (ignorance): such as selling milk that is still in the female sheep udder, or fish that is not yet caught.

This is based on the Hadīth that reads:"**The Messenger of Allah (may Allah's peace and blessings be upon him) forbade any sale that involves Gharar (uncertainty).**"[Narrated by Muslim]

Q6: Mention some of the blessings that Allah has bestowed on you.

Answer: 1. The blessing of being a Muslim and not being from the disbelievers.

2. The blessing of adhering to the Sunnah and not being from the heretic innovators.

3. The blessing of health and wellbeing, including the blessing of hearing, seeing, walking, etc.

4. The blessing of having food, drink, and clothes.

In fact, the blessings that Allah Almighty has bestowed upon us are numerous and cannot be counted or enumerated.

The Almighty said:

﴿وَإِن تَعُدُّواْ نِعۡمَةَ ٱللَّهِ لَا تُحۡصُوهَآۗ إِنَّ ٱللَّهَ لَغَفُورٞ رَّحِيمٞ ١٨﴾ [النحل: 18]

{If you try to count Allah’s favors, you will not be able to enumerate them. Indeed, Allah is All-Forgiving, Most Merciful} [Surat an-Nahl: 18]

Q7: What is our duty towards favors? How should we show gratitude?

Answer: We must express gratitude for having such favors by praising Allah with the tongue and attributing all favors to Him alone, and by using such blessings in a way that pleases Allah Almighty and not in disobeying Him.

The Almighty said:

﴿فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ وَٱشۡكُرُواْ لِي وَلَا تَكۡفُرُونِ ١٥٢﴾ [البقرة: 152]

{Therefore, remember Me; I will remember you. Be grateful to Me, and do not be ungrateful.} [Surat al-Baqarah: 152]

Q8: What are the Muslims' festivals?

Answer: Eid al-Fitr and Eid al-Ad'ha.This is based on the Hadīth of Anas (may Allah be pleased with him) who said: **When the Messenger of Allah (May Allah's peace and blessings be upon him) came to Madīnah, the people had two days on which they used to engage in games. He asked: "What are these two days?" They said: We used to enjoy ourselves on them in Jāhiliyyah (pre-Islamic era of ignorance). Thereupon, the Messenger of Allah (May Allah's peace and blessings be upon him) said: "Indeed, Allah has substituted for you something better than them: the Day of Al-Ad'ha and the Day of Al-Fitr**."[Narrated by Abu Dāwūd]

All festivals, other than these two Eids, are counted as religious innovations.

Q9: What is the best month?

Answer: The month of Ramadān.

Q10: What is the best day?

Answer: Friday.

Q11: What is the best day of the year?

Answer: The Day of Nahr (10th of Dhul-Hijjah), and it was said that it is the Day of ‘Arafah (9th of Dhul-Hijjah).

Q12: What is the best night of the year?

Answer: Laylat al-Qadr (the Night of Decree).

Q13: What should one do on seeing a non-Mahram woman?

Answer: One should lower his gaze.

The Almighty said:

﴿قُل لِّلۡمُؤۡمِنِينَ يَغُضُّواْ مِنۡ أَبۡصَٰرِهِمۡ وَيَحۡفَظُواْ فُرُوجَهُمۡۚ ذَٰلِكَ أَزۡكَىٰ لَهُمۡۗ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا يَصۡنَعُونَ ٣٠﴾ [النور: 30]

{Tell the believing men to lower their gazes.} [Surat an-Nūr: 30]

Q14: What are the requirements of the Muslim woman's Hijāb?

Answer: - To cover the whole body.

- To be free from adornment.
- Not to be transparent.
- To be wide and not tight.
- Not to be perfumed.
- Not to resemble men's clothes.
- Not to resemble the clothes of the disbelieving and indecent women.

The Almighty said:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ٥٦﴾ [الأحزاب: 56]

{O Prophet, tell your wives and your daughters, and the believing women to draw their outer garments over themselves; that is more likely that they will be known [as chaste women] and will not be harassed. And Allah is All-Forgiving, Most Merciful.} [Surat al-Ahzāb: 56]

Meaning of the verse:O Prophet, tell your wives and your daughters and the believing women to draw their outer garments over their heads and faces to cover their faces, chests, and heads. This is more likely to be distinguished by covering and protection, so none would try to harm or abuse them. And Allah is All-Forgiving and Most Merciful as He forgave you, your past sins and showed mercy to you by clarifying to you what is lawful and what is unlawful.

Q15: Who are man's enemies?

Answer: 1. The human soul that prompts one to evil: This is when one follows what his soul dictates to him and follows his whims in disobeying Allah Almighty.Allah Almighty says

﴿ ٱلشَّهۡرُ ٱلۡحَرَامُ بِٱلشَّهۡرِ ٱلۡحَرَامِ وَٱلۡحُرُمَٰتُ قِصَاصٞۚ فَمَنِ ٱعۡتَدَىٰ عَلَيۡكُمۡ فَٱعۡتَدُواْ عَلَيۡهِ بِمِثۡلِ مَا ٱعۡتَدَىٰ عَلَيۡكُمۡۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ١٩٤﴾ [يوسف: 53]

{Indeed, the human soul prompts one to evil, except those to whom my Lord may show mercy. Indeed, my Lord is All-Forgiving, Most Merciful.} [Surat Yūsuf: 53]

2. Shaytān (the devil): He is the human's foe whose main goal is to mislead man, whisper evil to him, and lead him to Hellfire.

The Almighty said

﴿يَٰٓأَيُّهَا ٱلنَّاسُ كُلُواْ مِمَّا فِي ٱلۡأَرۡضِ حَلَٰلٗا طَيِّبٗا وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٌ١٦٨﴾ [البقرة: 168]

{Do not follow the footsteps of Satan, for he is your sworn enemy.} [Surat al-Baqarah: 168]

3. Evil companions: They are those who urge one to evil and prevent him from goodness.

The Almighty said

﴿ٱلۡأَخِلَّآءُ يَوۡمَئِذِۭ بَعۡضُهُمۡ لِبَعۡضٍ عَدُوٌّ إِلَّا ٱلۡمُتَّقِينَ٦٧﴾ [الزخرف: 67]

{On that Day, close friends will become enemies to one another, except the righteous.} [Sūrat al-Zukhruf: 67]

Q16: What is Taqwa (piety/righteousness)?

Answer: It is performing acts of obedience and abandoning sins.

The Almighty said:

﴿ ٱلشَّهۡرُ ٱلۡحَرَامُ بِٱلشَّهۡرِ ٱلۡحَرَامِ وَٱلۡحُرُمَٰتُ قِصَاصٞۚ فَمَنِ ٱعۡتَدَىٰ عَلَيۡكُمۡ فَٱعۡتَدُواْ عَلَيۡهِ بِمِثۡلِ مَا ٱعۡتَدَىٰ عَلَيۡكُمۡۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ١٩٤﴾ [البقرة: 194]

{But fear Allah and know that Allah is with those who fear Him.} [Surat al-Baqarah: 152]

Q17: What is repentance?

Answer: Repentance means abandoning sins and obeying Allah Almighty.

The Almighty said:

﴿ وَإِنِّي لَغَفَّارٞ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا ثُمَّ ٱهۡتَدَىٰ٨٢﴾ [طه: 82]

{I am indeed Most Forgiving to those who repent and believe, and do righteous deeds, then stay on the right path.} [Surat Taha: 82]

Q18: What are the conditions of sound repentance?

Answer: 1. Abandoning sin.

2. Remorse for committing sin.

3. Resolve not to return to sin.

4. Restoring the rights to its owners.

Allah Almighty says:

﴿وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوۡ ظَلَمُوٓاْ أَنفُسَهُمۡ ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ لِذُنُوبِهِمۡ وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمۡ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمۡ يَعۡلَمُونَ١٣٥﴾ [آل عمران: 135]

{And those who, when they commit a shameful act or wrong themselves, remember Allah and seek forgiveness for their sins – who can forgive sins except Allah? – and they do not persist in what they did knowingly.} [Surat Āl ‘Imrān: 135]

Q19: What is the path that leads Muslims to might and victory?

Answer: Acting upon the principles of Islam and abandoning sins and misdeeds.

The Almighty said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ ٧﴾ [محمد: 7]

{O you who believe, if you stand up for Allah, He will help you and make your steps firm.} [Surat Muhammad: 24]

Allah Almighty also says:

﴿لَهُۥ مُعَقِّبَٰتٞ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا فَلَا مَرَدَّ لَهُۥۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٖ ١١﴾ [الرعد: 11]

{Allah does not change the condition of a people until they change their own attitude and conduct.} [Surat ar-Ra‘d: 11]

Q20: What is the importance of Du‘ā’ (supplication)?

Answer: Du‘ā’ is one of the greatest acts of obedience and one of the best means of drawing closer to Allah Almighty.

The Almighty said:

﴿وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡ إِنَّ ٱلَّذِينَ يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِي سَيَدۡخُلُونَ جَهَنَّمَ دَاخِرِينَ ٦٠﴾ [غافر: 60]

{Your Lord says, “Call upon Me; I will respond to you. Those who are too proud to worship Me will enter Hell, utterly debased.”} [Surat Ghāfir: 60]

The Prophet (may Allah's peace and blessings be upon him) also said:"Verily, supplication is worship."[Narrated by Abu Dāwūd, At-Tirmidhi, and Ibn Mājah]

Q21: What is the meaning of invoking blessings upon the Prophet (may Allah's peace and blessings be upon him)?

Answer: It means supplicating to Allah and asking Him to exalt the mention of His Prophet (may Allah's peace and blessings be upon him) in the highest assembly..

Q22: What is the meaning of "Subhānallāh"?

Answer: Tasbīh (saying: Subhānallāh) means exalting Allah Almighty above any deficiency, defect, or evil.

Q23: What is the meaning of "Alhamdulillāh"?

Answer: It means praising Allah Almighty and describing Him with all the attributes of perfection.

Q24: What is the meaning of "Allāhu Akbar"?

Answer: It means that Allah Almighty is the Most Great, the Most Magnificent, and the Most Mighty among all other things.

Q25: What is the meaning of "La hawla wala quwwata illa billāh"?

Answer: It means that a person cannot change from one state to another except by the strength and power of Allah.

Q26: What is the meaning of "Astaghfirullāh"?

Answer: It means asking Allah Almighty to erase one's sins and cover one's flaws.

Conclusion

At the end,

These are some of the questions that parents must explain and repeat to their children so that they grow up with sound words, deeds, and beliefs. Raising children on this is much more important than feeding and clothing them.

Allah Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ٦﴾ [التحريم: 6]

{O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, and is overseen by rigorous and stern angels, who never disobey whatever Allah commands and do whatever they are commanded.} [Surat at-Tahrīm: 6]

The Prophet (may Allah's peace and blessings be upon him) also said:"**A man is a caretaker of his family and is responsible for those under his care, and a woman is a caretaker of her husband's family and is responsible for them**."[Narrated by Al-Bukhāri and Muslim]

May Allah's peace and blessings be upon Muhammad, his family, and all of his Companions.

******

Contents

What Muslim Children Must Know.....3
Introduction:.....4
The Creed Section The ‘Aqīdah (Creed).....7
Q1: Who is your Lord?.....7
Q2: What is your religion?.....7
Q3: Who is your prophet?.....7
Q4: What are the words of Tawhīd (monotheism) and the meaning of Tawhīd?.....8
Q5: Where is Allah Almighty?.....8
Q6: What is the meaning of the testimony that Muhammad is the Messenger of Allah?.....9
Q7: Why did Allah Almighty create us?.....10
Q8: What is worship?.....10
Q9: What is our greatest duty?.....10
Q10: What are the types of Tawhīd?.....11
Q11: What is the gravest sin?.....11
Q12: What is Shirk and what are its types?.....12
Q13: Does anyone know the unseen other than Allah?.....12
Q14: What are the pillars of Imān (faith)?.....13
Q15: What is the meaning of the pillars of Imān?.....13
Q16: What is the definition of the Qur’an?.....18
Q17: What is the Sunnah?.....18
Q18: What is religious innovation? Should we accept it?.....18
Q19: What is the principle of Walā’ (allegiance) and Barā’ (dissociation)?.....19
Q20: Does Allah accept any religion other than Islam? 19

Q21: Kufr (disbelief) could be committed by words, deeds, and beliefs; give examples.....20
Q22: What is hypocrisy and what are its types?.....20
Q23: Who is the seal of the prophets and messengers? 21
Q24: What is a miracle?.....22
Q25: Who are the Companions? Should we love them?.....22
Q26: Who are the Mothers of the Believers?.....23
Q27: What is our duty towards the household of the Prophet (may Allah's peace and blessings be upon him)?.....23
Q28: What is our duty towards the Muslim rulers? 24
Q29: What is the abode of the believers?.....25
Q30: What is the abode of the disbelievers?.....25
Q31: What is fear? What is hope? What is the evidence?.....25
Q32: Mention some of the names and attributes of Allah Almighty.....26
Q33: Explain these names.....26
Q34: What is our duty towards the Muslim scholars? 27
Q35: Who are the Awliyā' (allies) of Allah Almighty? 28
Q36: Does Imān (faith) include words and deeds?...28
Q37: Does Imān increase and decrease?.....29
Q38: What is Ihsān (benevolence/excellence)?.....29
Q39: When will the deeds be accepted by Allah Almighty?.....29
Q40: What is Tawakkul (reliance) on Allah Almighty?.....29

Q41: What is the duty of enjoining good and forbidding evil?.....30
Q42: Who are Ahl-us-Sunnah wa al-Jamā'ah?.....30
The Fiqh (Islamic Jurisprudence) Section.....32
Q1: Define Tahārah (ritual purification).....32
Q2: How could one purify what is affected by Najāsah (material impurity)?.....32
Q3: What is the merit of ablution?.....33
Q4: How should we perform ablution?.....33
Q5: What are the obligatory acts of ablution? How many are they?.....34
Q6: What are the Sunan (recommended acts) of ablution? How many are they?.....35
Q7: What are the invalidators of ablution?.....37
Q8: What is Taymmum (dry ablution)?.....37
Q9: How do we perform Tayammum?.....38
Q10: What are the invalidators of Tayammum?.....38
Q11: What are the Khuffs and the Jawrabs? Is it permissible to wipe over them in ablution?.....38
Q12: What is the rationale behind wiping over leather socks?.....39
Q13: What are the conditions of the validity of wiping over leather socks?.....39
Q14: What is the manner of wiping over leather socks? 40
Q15: What invalidates wiping over leather socks?...40
Q17: What is the meaning of Salāh (prayer)?.....41
Q18: What is the ruling of Salāh (prayer)?.....41
Q19: What is the ruling on abandoning the prayer? 41

Q20: How many prayers are obligatory upon the Muslim in one day and night? What are the number of Rak'ahs (units of prayer) in each prayer?.....41
Q21: What are the conditions of prayer?.....42
Q22: What are the pillars of Salāh (prayer)?.....44
Q23: What are the obligatory acts of the prayer?.....46
Q24: What are the Sunan (recommended acts) of the prayer?.....46
Q25: What are the prayer invalidators?.....49
Q26: How should the Muslim pray?.....49
Q27: What Adhkār (regular supplications) should be recited after making Taslīm and ending the prayer?.....54
Q28: What are the regular Sunnah prayers? What is their merit?.....56
Q29: What is the best day of the week?.....56
Q30: What is the ruling on the Jumu'ah (Friday) prayer?.....56
Q31: What is the number of Rak'ahs of the Jumu'ah prayer?.....57
Q32: Is it permissible not to attend the Jumu'ah prayer?.....57
Q33: Mention the Sunnah acts to be performed on Friday.....57
Q34: What is the merit of the congregational prayer?.....59
Q35: What is Khushū'(humility) in prayer?.....59
Q36: What is Zakah?.....59
Q37: What is the recommended charity?.....60
Q38: What is the definition of Siyām (fasting)?.....60
Q39: What is the merit of fasting the month of Ramadān?.....60

Q40: What is the merit of voluntary fasting?.....61
Q41: What are the fasting invalidators?.....61
Q42: What are the Sunnah acts of fasting?.....61
Q43: What is Hajj?.....61
Q44: What are the pillars of Hajj?.....62
Q45: What is the merit of Hajj?.....62
Q46: What is 'Umrah?.....62
Q47: What are the pillars of 'Umrah?.....62
Q48: What is Jihad (striving) in the cause of Allah? 63
The Prophetic Sīrah (Biography) Section The Prophetic Sīrah (Biography).....64
Q1: What is the lineage of our Prophet Muhammad (may Allah's peace and blessings be upon him)?.....64
Q2: What is the name of our Prophet's mother?.....64
Q3: When did his father die?.....64
Q4: When was the Prophet (may Allah's peace and blessings be upon him) born?.....64
Q5: Where was he born?.....64
Q6: Who were his wet nurses?.....64
Q7: When did his mother die?.....65
Q8: Who took care of him after the death of his grandfather 'Abdul-Muttalib?.....65
Q9: When did he travel with his uncle to the Levant? 65
Q10: When was his second trip?.....65
Q11: When did the Quraysh rebuild the Ka'bah?.....65
Q12: How old was he when he was assigned the mission of prophethood? To whom was he sent?.....65
Q13: How did the revelation start?.....66

Q14: What was his state before the revelation? When did the revelation descend upon him the first time?.....66
Q16: Who was the first one to believe in his message?.....66
Q17: How was Da‘wah (preaching) to Islam carried out?.....66
Q18: What was the state of the Prophet (may Allah’s peace and blessings be upon him) and those who believed in him after starting to make Da‘wah publicly?.....67
Q19: Who died ten years after the beginning of the Prophet's mission?.....67
Q20: When did the Isrā’ (Night Journey) along with the Mi‘rāj (Ascension Journey) take place?.....67
Q21: How did the Prophet (may Allah's peace and blessings be upon him) call the people outside Makkah to Islam?.....68
Q22: How long did the Prophet (may Allah's peace and blessings be upon him) stay in Makkah, giving Da'wah?.....68
Q23: Where did the Prophet (may Allah's peace and blessings be upon him) emigrate?.....68
Q24: How long did he stay in Madīnah?.....68
Q25: What were the Islamic legislations that were prescribed when he was in Madīnah?.....68
Q26: What are the most important battles of the Prophet (may Allah's peace and blessings be upon him)?.....68
Q27: What is the last thing revealed of the Qur’an? 69

Q28: When did the Prophet (may Allah's peace and blessings be upon him) die? How old was he then? 69
Q29: Mention the names of the Prophet's wives.....69
Q30: Who are the Prophet's children?.....69
Q31: Mention some of the physical characteristics of the Prophet (may Allah's peace and blessings be upon him).....70
Q32: What did the Prophet (may Allah's peace and blessings be upon him) leave his Ummah upon?.....70
The Tafsīr Section.....71
Q1: Recite Surat al-Fātihah and explain it.....71
Q2: Recite Surat az-Zalzalah and explain it.....73
Q3: Recite Surat al-ʻĀdiyāt and explain it.....74
Q4: Recite Surat al-Qāriʻah and explain it.....76
Q5: Recite Surat at-Takāthur and explain it.....77
Q6: Recite Surat al-ʻAsr and explain it.....79
Q7: Recite Surat al-Humuzah and explain it.....80
Q8: Recite Surat al-Fīl and explain it.....81
Q9: Recite Surat Quraysh and explain it.....82
Q10: Recite Surat al-Māʻūn and explain it.....83
Q11: Recite Surat al-Kawthar and explain it.....85
Q12: Recite Surat al-Kāfirūn and explain it.....85
Q13: Recite Surat an-Nasr and explain it.....87
Q14: Recite Surat al-Masad and explain it.....88
Q15: Recite Surat al-Ikhlās and explain it.....89
Q16: Recite Surat al-Falaq and explain it.....89
Q17: Recite Surat an-Nās and explain it.....90
The Hadīth Section The Hadīth.....92

Q1: Complete the following Hadīth: "Indeed, the reward of deeds depends on the intentions...", and mention some of its benefits.....92
Q2: Complete the following Hadīth: "Whoever introduces in this matter of ours ..." and mention some of its benefits.....92
Q3: Complete the following Hadīth: "While we were sitting one day with the Messenger of Allah (may Allah's peace and blessings be upon him) ..." and mention some of its benefits.....93
Q4: Complete the following Hadīth: "The most perfect of the believers in faith..." and mention some of its benefits.....95
Q5: Complete the following Hadīth: "Whoever swears by other than Allah..." and mention some of its benefits.....96
Q6: Complete the following Hadīth: "None of you truly believes until I am dearer to him..." and mention some of its benefits.....96
Q7: Complete the following Hadīth: "None of you truly believes until he loves for his brother..." and mention some of its benefits.....97
Q8: Complete the following Hadīth: "By the One in Whose Hand my soul is..." and mention some of its benefits.....97
Q9: Complete the following Hadīth: "There is no might and no strength except through Allah..." and mention some of its benefits.....98
Q10: Complete the following Hadīth: "Indeed, there is a piece of flesh in the body...", and mention some of its benefits.....98

Q11: Complete the following Hadīth: "One whose last words are: La ilāha illallāh...", and mention some of its benefits.....99
Q12: Complete the following Hadīth: "A believer is neither a slanderer nor an invoker of curse...", and mention some of its benefits.....99
Q13: Complete the following Hadīth: "It is from the best of Muslim character...", and mention some of its benefits.....100
Q14: Complete the following Hadīth: "Whoever recites a letter from the Book of Allah...", and mention some of its benefits.....100
Islamic Manners SectionThe Manners.....101
Courtesy with Allah Almighty.....101
Q1: How should one show courtesy to Allah Almighty?.....101
Courtesy with the Messenger of Allah (may Allah's peace and blessings be upon him).....102
Q2: How should one show courtesy to the Messenger of Allah (may Allah's peace and blessings be upon him)?.....102
Courtesy with Parents.....104
Q3: How should one show courtesy to one's parents?.....104
Etiquettes of Maintaining Kinship Ties.....105
Q4: How should one maintain kinship ties?.....105
Etiquettes of Brotherhood in Islam.....106
Q5: How should one act with one's brothers and friends?.....106
Etiquettes of Neighbors.....108
Q6: What are the etiquettes of neighbors?.....108
Hospitality Etiquettes.....109

Q7: What are the etiquettes that the host and the guest must follow?.....109
Sickness Etiquettes.....110
Q8: What are the etiquettes of sickness and visiting the sick?.....110
Etiquettes of Seeking Knowledge.....111
Q9: What are the etiquettes of seeking knowledge? 111
Assembly Etiquettes.....112
Q10: What are the assembly etiquettes?.....112
Sleeping Etiquettes.....113
Q11: What are the sleeping etiquettes?.....113
Eating Etiquettes.....114
Q12: What are the eating etiquettes?.....114
Dressing Etiquettes.....117
Q13: What are the etiquettes of dressing?.....117
Etiquettes of Riding a Mount (Car).....118
Q14: What are the etiquettes of riding a mount and driving a car?.....118
Etiquettes of the Road.....119
Q15: What are the road etiquettes?.....119
Etiquettes of Entering and Leaving the House.....120
Q16: What are the etiquettes of entering and leaving the house?.....120
Etiquette of Answering the Call of Nature:.....121
Q17: What are the etiquettes of answering the call of nature?.....121
Mosque Etiquettes.....123
Q18: What are the etiquettes of the mosque?.....123
Greeting Etiquettes.....124
Q19: What are the greeting etiquettes?.....124

Seeking Permission Etiquettes.....125
Q20: What are the etiquettes of seeking permission? 125
Animal Welfare Etiquettes.....127
Q21: What are the etiquettes of animal welfare?…127
Sports Etiquettes.....128
Q22: What are the sports etiquettes?.....128
Joking Etiquettes.....129
Q23: What are the joking etiquettes?.....129
Sneezing Etiquettes.....129
Q24: What are the etiquettes of sneezing?.....129
Yawning Etiquettes.....130
Q25: What are the etiquettes of yawning?.....130
Du'ā' (supplication) Etiquettes.....130
Q26: What are the etiquettes of Du'ā'?.....130
Etiquettes of Reciting the Noble Qur'an.....133
Q27: What are the etiquettes of reciting the Qur'an? 133
The Morals Section The Morals.....134
Q1: What is the merit of good morals?.....134
Q2: Why should we adhere to the Islamic morals? 134
Q3: From where should we take our morals?.....135
Q4: What is the quality of Ihsān (perfection/benevolence) and its examples?.....135
Q5: What is the opposite of Ihsān (benevolence)? 136
Q6: What are the types and examples of Amānah (integrity)?.....136
Q7: What is the opposite of integrity?.....137
Q8: What is truthfulness?.....137

Q9: What is the opposite of truthfulness?.....137
Q10: What are the types of patience?.....138
Q11: What is the opposite of patience?.....139
Q12: What is the trait of cooperation?.....140
Q13: What are the types of Hayā' (modesty)?.....141
Q14: What are the forms of the trait of mercy?.....141
Q15: What are the types of love?.....142
Q16: What is cheerfulness?.....142
Q17: What is envy?.....143
Q18: What is mockery?.....143
Q19: What is humility?.....144
Q20: What are the types of the forbidden arrogance?.....145
Q21: What are some of the types of forbidden cheating?.....145
Q22: What is backbiting?.....146
Q23: What is talebearing?.....146
Q24: What is indolence?.....146
Q25: What are the types of anger?.....147
Q26: What is spying?.....148
Q27: What is wastefulness? What is stinginess? What is generosity?.....148
Q28: What is cowardice? What is bravery?.....148
Q29: What are some of the prohibited utterances? 149
Q30: What are the means that may help a Muslim adhere to good morals?.....149
The Supplications and Dhikrs Section The Dhikr (Remembrance of Allah).....151
Q1: What is the merit of Dhikr (remembrance of Allah)?.....151

Q2: Mention some of the benefits of Dhikr.....151
Q3: What is the best Dhikr?.....152
Q4: What should one say upon waking up?.....152
Q5: What should one say when putting on a garment?.....152
Q6: What should one say when getting undressed? 152
Q7: What supplication should be said upon wearing a new garment?.....152
Q8: What supplication should be said when seeing someone wearing a new garment?.....153
Q9: What is the supplication to be said when entering the bathroom?.....153
Q10: What supplication should be said when coming out of the toilet?.....153
Q11: What should be said before performing ablution?.....153
Q12: What Dhikr should be said after performing ablution?.....153
Q13: What Dhikr should be said on leaving the house?.....154
Q14: What Dhikr should be said on entering the house?.....154
Q15: What is the supplication of entering the mosque?.....154
Q16: What is the supplication when leaving the mosque?.....154
Q17: What should be said on hearing the Adhān (prayer call)?.....154
Q18: What should be said after the Adhān?.....155
Q19: What are the morning and evening Adhkār (prescribed set of regular supplications)?.....155

Q20: What should be said before sleeping?.....157
Q21: What should be said before eating?.....157
Q22: What should be said after eating?.....157
Q23: What should the guest say in supplicating for the host?.....157
Q24: What should one say when sneezing?.....158
Q25: What should one say when leaving an assembly, i.e., the "Expiation of assembly supplication"?.....158
Q26: What is the riding supplication?.....158
Q27: What is the travel supplication?.....159
Q28: What supplication should the traveler make for the resident?.....159
Q29: What supplication should the resident make for the traveler?.....160
Q30: What supplication should be made upon entering the market?.....160
Q31: What is the supplication that should be said in times of anger?.....160
Q32: What should one say to someone who did him a favor?.....160
Q33: What supplication should be said when one's riding animal trips?.....160
Q34: What should one say when something good happens to him?.....161
Q35: What should one say when something bad happens to him?.....161
Q36: What is the way of greeting and returning the greeting?.....161
Q37: What supplication should be said when it rains?.....161

Q38: What supplication should be said after rainfall?.....161
Q39: What is the supplication when the wind blows? 161
Q40: What is the supplication while hearing thunder?.....162
Q41: What supplication should be said (to oneself) on seeing an afflicted person?.....162
Q42: What supplication should be said on fearing to affect something with one's evil eye?.....162
Q43: How should one invoke blessings upon the Prophet (may Allah's peace and blessings be upon him)?.....162
Miscellaneous Section.....164
Q1: What are the five assignment rulings?.....164
Q2: Explain these five rulings.....164
Q4: What is the ruling on sales and transactions? 165
Q4: What are some of the prohibited types of sales and transactions?.....166
Q6: Mention some of the blessings that Allah has bestowed on you.....167
Q7: What is our duty towards favors? How should we show gratitude?.....167
Q8: What are the Muslims' festivals?.....168
Q9: What is the best month?.....168
Q10: What is the best day?.....168
Q11: What is the best day of the year?.....168
Q12: What is the best night of the year?.....168
Q13: What should one do on seeing a non-Mahram woman?.....168

Q14: What are the requirements of the Muslim woman's Hijāb?.....169
Q15: Who are man's enemies?.....169
Q16: What is Taqwa (piety/righteousness)?.....170
Q17: What is repentance?.....170
Q18: What are the conditions of sound repentance? 171
Q19: What is the path that leads Muslims to might and victory?.....171
Q20: What is the importance of Du'ā' (supplication)? 172
Q21: What is the meaning of invoking blessings upon the Prophet (may Allah's peace and blessings be upon him)?.....172
Q22: What is the meaning of "Subhānallāh"?.....173
Q23: What is the meaning of "Alhamdulillāh"?.....173
Q24: What is the meaning of "Allāhu Akbar"?.....173
Q25: What is the meaning of "La hawla wala quwwata illa billāh"?.....173
Q26: What is the meaning of "Astaghfirullāh"?.....173
Conclusion.....173
Contents.....175

© Islamic content service association in languages , 2023

King fahd National Library Cataloging-in-Publication Data

Al Ghanim ، Yazin

What Muslim Children Must Know. / Al Ghanim ، Yazin

- 1. .- Riyadh , 2023

187p ; ..cm

ISBN : 978-603-8402-24-5

1- Muslim children I-Title

212.3 dc 1444 /9069

Partners in Implementation

Content Association

Rowad Translation

Rabwah Association

Byenah

This publication may be printed and disseminated by any means provided that the source is mentioned and no change is made to the text.

Tel : +966 50 244 7000
info@islamiccontent.org
Riyadh 13245-2836
www.islamiccontent.org

Get to know more about Islam

in more than

100 languages

HadeethEnc.com

Accurate translations of Prophetic Hadiths and their explanations in more than (60) languages.

byenah.com

Selected materials to introduce and teach Islam in more than (120) languages.

QuranEnc.com

Accurate translations of the meanings of the Quran in more than (75) languages.

s.islamenc.com

For more websites in world languages (s.islamcontent.com)

islamcontent.com

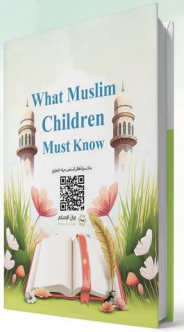
Various and comprehensive Islamic materials in more than (125) languages.

kids.islamenc.com

Questions and answers for Muslim children and public in more than (40) languages.

جمعية خدمة المحتوى الإسلامي باللغات

جمعية الدعوة وتوعية الجاليات بالربوة



978-603-8402-24-5

En215

What Muslim Children Must Know

ما لا يسع أطفال المسلمين جهله -إنجليزي

بيان الإسلام
Bayan AL-Islam